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JAPAN OF 1898.

It is during this year that things in Japan have come to assume definite shape out of chaos. The true significance of civilization has at length dawned upon the mind of the people. Abstract problems have become practical. The enjoyment of liberty and personal rights is now an important question of the people, by whom the true import of individuality has come to be appreciated. Leading statesmen have been led to see the defects of their policy, which was based on material civilization. These are all the signs of the progress, so far achieved by the nation. But, taking a general view of the country from the other side, we find several shortcomings of her people. There are many individuals, who have been well educated, and shown their

ability and usefulness, but society at large stands far back, and sometimes, leads the individuals to disappointment. The actual state of Japan may be likened to a starry night, the stars standing for the advanced individuals; and the dark sky, for society. It is not the sky but the stars that lead the nation. This being true, the half-civilized state of the Japanese society may not be a real regret, for the individuals can, and will, educate society as well as lead. But that which is really regrettable is the narrowness of their taste. They can hardly have any interest in what is not within their own profession. Most of them have become specialists, to the detriment of their manhood. They know that they are business-men or professional workers, but have almost forgotten that they are *men*. Japan which was politically emancipated from feudalism, has again bound herself to that of thought and taste. It is not too much to say that there are few *men* but many experts; and that these experts are shut up within the narrow sphere of their special work. In short, Japan has made one-sided progress. But, putting aside such a general remark, let us ask, What is the special point which should command our attention in this review? And we shall get the answer that it is the practical solution of what a constitutional government is, of what should be done for the coming mixed residence, and of social problems. Let us now proceed to a more detailed investigation of these points, and it will be

seen whether Japanese civilization is one-sided or not.

I.—Political.

It was toward the end of last year that the Matsukata Cabinet collapsed, soon after it had dissolved the Eleventh Diet. The cause of the collapse was that the Cabinet had no prospect of getting the majority of the members of the Diet returned on its side. Then Marquis Ito was once more called upon the field. Having failed in his attempt to get either Count Itagaki or Count Okuma for the parliamentary support of his Cabinet, he succeeded in enrolling Count Inouye into the Cabinet. The budget, prepared by this experienced financier, Count Inouye, could not get the approval of the Twelfth Diet. Then Marquis Ito resorted to the usual method of dissolving the Diet. Now, the most influential political parties in Japan were at that time the Liberals and the Progressionists, but they stood against each other, while neither of them could control the majority of the Diet. Marquis Ito meant by the dissolution of the Diet to take the advantage of this rupture between the two parties. They were, however, patriotic enough to forget their enmities, for the cause of the constitutional government, and to unite themselves against the so-called clan government. A new political party, the Constitutional Party by name, was the result of their amalgamation. It was at this juncture that Marquis Ito managed the affairs wisely and admirably, against strong objections raised by conservatists. He at once sent his resignation and made his colleagues follow his example, but, at the same time, advised the Emperor to let the Constitutional Party form a new Cabinet. Then the Sovereign promptly obeyed his advice, invited Counts Okuma and Itagaki, the

leaders of the new party, to the Palace, and ordered them to form a new Cabinet, on the condition that Marquis Saigo and Viscount Katsura should respectively remain with the portfolios of the Minister of the Navy and of the Minister of War. It may perhaps be above the discussion or understanding of the Japanese subjects why the Emperor proposed such a condition and refrained from giving the whole Cabinet over to the Constitutional Party, which controlled the majority of the Diet. The new Okuma-Itagaki Cabinet was formed, and all the important posts were occupied by the leading members of the Party, except those of the Navy and the War Department. Japanese politics thus came to assume quite a new situation, though not entirely. The clan-government, which had stood aloof from the political parties, received a blow, though not a final one. The people have come to be directly interested in politics. They have been led to make a practical solution of political problems by themselves and for themselves. Under such circumstances, the new Government made a reform on the official organization, by which *yen* 750,000 were curtailed, and then prepared a budget, which runs thus in substance:

“The yearly expenditure of Japan, previous to the year 1895, had been *yen* 90,000,000, while the figure was almost doubled in the next year, on account of the post-bellum movement. Then the figure made a greater increase last year, until it has become *yen* 220,000,000, while the budget for this fiscal year provided *yen* 230,000,000 to meet the expansion of works. The figure for the thirty second fiscal year shall also be about the same. That the prices of commodities have made a rapid increase since the late war, and that the country has come to need a larger amount for different

kinds of schemes, as the result of the victory and as the preparation for the operation of the Revised Treaties, are the chief causes of the expansion of the finance. Of all the items in the successive budgets for last several years, that for the Navy and the army has made the most conspicuous increase. The expense for these two departments had been *yen* 30,000,000, while it reached to *yen* 120,000,000 this year. Now, it was decided, to meet this increase of expenditure, that the ratio of the income-tax, of *sake*-tax, and several other taxes should be increased."*

Now, these taxes are all to be defrayed by the commercial and industrial circles† of the people, while the farmers and land-owners are entirely exempted from this burden. Why was such a partial means adopted? simply because the Diet consists of the representatives of the latter class, to a greater extent. The people have thus come to be much interested in Japanese politics, and the political parties and the business-men have come nearer to each other.

The general programme of the budget having thus been decided, the Cabinet busied itself in the preparation of the different bills to be submitted to the thirteenth session of the Diet. But the two great obstacles stood against the way of the Cabinet, the rivalry between the Liberal and Progressive Ministers, chosen from the Constitutional Party, and the difficulty of gaining the majority of the members of the House of Peers on the side of the new government. It is but natural that most of the members of that House had no sympathy with the progressive statesmen, for it is in this House that conservatism reigns.

But it is a very regrettable matter that those statesmen who succeeded, to a greater measure, in forming a party-cabinet, should forget the thirty years' struggle for the cause of a constitutional government, and divide themselves into smaller parties. The two sections of the Constitutional Party, the Liberals and the Progressionists, after having dealt a great blow on their common enemy, the clan-government, became, to the detriment of their own honour, so selfish that they neglected almost everything but the equal distribution of offices between them. The spoils system occupied the whole mind of these statesmen! Meanwhile, Mr. Ozaki, the Minister of Education and an able and enlightened politician, had unintentionally opened the way for the downfall of the first party-cabinet. A republican government was referred to in his speech delivered before a large congregation of educationalists. He meant to say that such rich men as Messrs. Iwasaki and Mitsui would likely be elected president, if we suppose we had a democratic government in Japan, but the people of America would never elect Vanderbilt or any other millionaires. By this reference, he intended to call the attention of the educationalists to the fact that mammonism is gaining so much influence among the people. He had better refrained from such a reference, when so many of the foolish conservatists were eager to find any fault or mistake in him. But it passed his mouth anyhow. They twisted this reference, made foolish fuss, proposed sententious arguments and far-fetched opinions, and what not. They used all kinds of rhetorical devices to slander the Minister as recommending a democratic government to the people. The Emperor who had, until that time, committed all affairs to his Ministers, was at

* The *Mainichi Shimbun*. † The number of this class of the people is said to be 9,700,000, that is, 24 per cent of the whole population.

last induced to condescend himself as to make a special investigation about the so-called "democratic speech." The promising statesman fell a victim! He was advised to send in his resignation, and complied with the advice. The balance of power between the two sections of the Cabinet and the Constitutional Party was thus broken. The Progressionists had, for the time being, gained the ascendancy over the Liberals, which resulted in the resignation of Count Itagaki and the Liberal Ministers. Then Count Okuma, the Minister President and the leader of the Progressionists, made a bold step in recommending to the Emperor several of them, as the candidates for the vacancies. But the Emperor did not give him any answer for many days. The Premier was puzzled, and soon sent his resignation with the remaining Ministers, who did the same. Thus the first party-cabinet in Japan suffered a miserable end.

A reacting tendency set in. The Conservatists* took the advantage of the failure of the Okuma-Cabinet, and cried for the revival of the clan-government, which had tried to stand aloof from political parties. It was even proposed that a part of the Constitution should be suspended in order that the so-called transcendental cabinet might be formed. Under such circumstances, Marquis Yamagata, who had been regarded as one of the leaders of the clan-government, was invested with the post of Premier. No members of any political parties were invited into his Cabinet. Some feared whether this "transcendental Cabinet" would dare to suspend the Constitution, in the case when it fails to get parliamentary support. But lo! the potent tide of progressive civilization

swept such an ignoble idea far into the abyss of darkness. The Cabinet has recently come to an understanding with the Liberals. It is said that Marquis Yamagata promised them to adopt their programme and share his fortunes with them. What will be the result of this understanding, we have yet to say. At any rate, it is a matter for congratulation that the people have come to understand what a significant difference there is between an absolute monarchy and a constitutional government.

Some complain that the Japanese Cabinet is short-lived, that it changes so often. But is it not an undeniable fact that the general tendency of social, industrial, commercial, and all other affairs of the nation is upward, in spite of the frequent changes of Cabinet? Is this not enough in teaching us that the so-called "principle of all-powerful government" is but a superstition? The difficulties and failures of the successive Cabinets and of the political parties are a very cheap price, to be paid for the Constitution, when compared with the Western peoples, who gained their constitutions by the sacrifice of lives.

It was a funny and yet an interesting spectacle to see that the two sections of the Constitutional Party tried each to keep the name, when they separated. The final issue of their struggles was that the Liberals have come to keep the name, while the Progressionists have taken the name of the Constitutional Party proper. From this, it may be seen that both of the parties have no difference in their fundamental principle that they expect to bring the constitutional government into completion. Their only difference is mere sentiment. It is very strange that many of the two parties agree with the present Cabinet in the increase of land-tax, while the two parties stand opposed, one being

* Many of the members of the House of Peers, and of the military circle, and some of the Privy Councillors

pro-government and the other, anti-government. Likely the former will divide themselves, on the eve the bill* of the increase of land-tax shall be submitted to the Diet. Then what will the government do, in order that they may control the majority in the Diet? This is the question at present (the 5th of December).

Concerning Formosa, † the people in the home-land seem to have neglected to pay any particular attention, except the members of the Formosan Association, which consists of many leading statesmen and officials, under the presidency of Viscount Katsura. Its object is to investigate the historical, geographical, civil and social affairs of the island, the result of which investigation being published in a paper, in which valuable articles on the island appear. As to the diplomatic affairs of the country, much is kept in secret and the question is both delicate and complicated, so that it can hardly be dealt with here in this review. One thing should, however, be mentioned here. It is that Japan got, for the first time in her history, an opportunity of drafting and publishing an accurate and complete notification of her neutrality, concerning the Hispano-American War. What a great difference there is between this and that issued about the Franco-Prussian war in the year 1870!

II.—Social and Industrial.

Many of the Japanese workmen have been led to fail in gaining a comfortable living, though they have worked honestly. To this fact the wide-awake class of the people has begun to pay much attention. Thus, the social problems, with their practical significance, have at last dawned in the mind of the people of the Far East. According to statistics prepared by the authorities, there are now 7,672 factories of different kinds, in which 173,600 male and 261,200 female operatives are employed. It is these workmen that have frequently resorted, since last year, to their only arms of defense, — the strike. Generally speaking, their demands were reasonable, and their employers yielded and raised the ratio of wages. The greatest strike which took place in this year, was that of the engineers of the Nippon Railway Company, by which the communications between the capital and the north-eastern districts of Japan were disturbed, to a great extent, for a time. The strike also ended in the triumph of the employees. There are some rich men who spend \$ 20,000 simply for the trimming of the trees in their garden, and \$ 6,000 for keeping the pond in good condition, while hundreds of their employees receive the merest pittance which can hardly give them sufficient food and clothing. The leading papers and magazines have tried to gain the attention of the public. The authorities prepared a factory-bill to be submitted to the Diet, which is to sit this winter. And this bill was, for some time, the topic for the vernacular papers. The High Council of Commerce and Agriculture made some amendments to the bill, in regard to the working hours, the ages, the education, etc., of the employees. The scholars have also begun to investigate the actual

* The budget prepared by the present Cabinet, of which this bill is the most important item, is about the same as that already mentioned above. How to make up the deficiency of yen 40,000,000 has been a hard nut to crack, through all the Cabinets since the late war. The remainder of the indemnity, which amounts to some yen 72,000,000, has been the temptation of the authorities. But no one has yet dared to resort to such a temporary means as to use it for the said deficiency.

† Vernacular papers now inform us that some of the members of the House of Peers are investigating the political affairs of the island, with the object of denouncing blunders, in the Diet.

sociological questions and established a society, specially for this purpose.

The next and closely connected problem, which came into vogue, is charity. Some schools for the poor were established by certain rich men. The authorities have also come to pay some attention to this. It is in this year that the public have paid special attention to the Christian works in this line. Indeed, the Christians in this land, both native and foreign, began to establish charity institutions, when the people at large hardly knew what they were. So, the public has been led, this year, to investigate the condition of Christian charity works, for it is in them that a comparatively good result has been produced. The Christians are the pioneers of Japan in this work! It was in this year that a Cabinet-Minister delivered a lecture in a Christian meeting for Christian charity works for the first time in Japan. We also learned, for the first time in our life, that the Empress favoured a Christian asylum with a donation of a certain sum of money. The Okayama, the Nasuno, the Nohi, and the Hokkai Orphanages, and Mr. Hara's Institution for Discharged Prisoners, have all become the object of the people's interest. All of these works were started much earlier than the public came to be interested in charity problems. At present there are many public and Buddhist institutions established for this cause.

It was also in this year that the question of prison-reform was awakened in the mind of the people, though it dawned already in the mind of some statesmen and religionists, some time ago. Count Itagaki, who has been an earnest student of this problem, began * to put into practice the results of his investigation, when his Cabinet collapsed. In regard to

the treatment to be given to foreign prisoners, after the operation of the Treaties, the authorities have decided to furnish them with their own food, clothing, and bed, so that they may not suffer, in addition to the punishment for their crime. This question of prison-reform is ever arousing the people to attention, though Count Itagaki left his post.

One of the things in which we are rejoiced, is that the vernacular papers came, in this year, to direct their attention to the foundation of society,—home and the position of women. The *Jiji*, the *Kokumin* and the *Yorodzu*, etc., not to say of Christian papers, all did what they could for the betterment of the civil and social condition of Japan, though the method adopted by some of them is very questionable. It was the *Jiji* that insisted upon the necessity of the separate living of the sons and their parents, when the former become married. Now, this is the very point to be solved, before one can proceed any further for the improvement of the Japanese society. Japan is civilized in science and politics, but her home, which is the foundation of the country, is a mixture of the new, young people with the old, "feudal people." These two parties of a Japanese home can hardly understand each other, for their education and circumstances, in which they were brought up, are entirely different. The only way to make good for both parties is the way proposed by the *Jiji*. The concubinage system was visited by a severe blow by the *Yorodzu*. The new Civil Code is defective in this respect, as the readers may already know. Japan ought to ask for the higher and purer influence of Christian civilization. Without the Christian culture and religion, Japan should ever be in the state of an upstart country, if we may use such an expression, whose foundation, home

* In regard to the chaplaincy of prisons we will see later.

and personal purity, is weak and unhealthy.

Another thing which is worth to be mentioned in this part of the review is the extension of the means of communications. The Japan Mail Steamship Company and the Eastern Steamship Company, the two great steamship companies of Japan, constructed 43,500 tons of new steamers during the first half of this year, and 23,000 tons more are to be built, during the latter half. The lines to almost all the important ports in the world have been opened this year. The total length of the railway lines is now 1,872 miles, besides about the same length of projected lines, and the companies number twenty-nine. The line of telephone between Tokyo and Kobe and Osaka has been completed this year. That which has made very little advance is the use of illumination by gas and electric light. Is this because the people stick to the serene light of the moon much more than to those lights artificially made!

III.—Literary.

It was in this year that the Japanese literature which has been making a rapid advance through these twenty years, came to an extreme depression and stagnancy. *The Literary World*, *The Waseda Literature*, *The Nation's Friend*, *The Far East*, and several other minor magazines, devoted either to *belles lettres* or to general literature, were all discontinued. The unproportional expansion of the Japanese society and politics should be counted as one of the causes of the standstill. This may be confirmed from the fact that *The People* and *The Chiyoda*, both morning papers devoted to politics, and *The Tokyo Magazine*, a monthly journal devoted to social affairs, were established this year. It is also a conspicuous fact that the Japanese papers have come to use more

columns for social and industrial matters than they did years ago. But it is rather encouraging that those journals devoted to special sciences have kept in good condition, notwithstanding the blow received by those mentioned above. Does this not, however, show that the people have the tendency to become specialists, while they cease to be *men*, in the highest and the broadest sense of the term?

Let us next examine what books have been published this year. Among others, those which relate to civil, social, and legal matters stand at the head of all the books, published in this year. Then the dictionaries of different languages and commentaries on the Civil Code and on some other laws come next. Besides, many books on English grammar, rhetoric, conversation, etc., were written both by the Japanese themselves and by English and American people.

The question in which the people have been much interested in this line is the proposal of inventing a new language, appropriate for the people, or of making some change in the *kana* syllabary. This was, and is, discussed by the different papers and magazines. The following propositions were enumerated by the *Sun*, and translated in the English column of the *Kokumin Shimbun*: 1. Use of a strictly limited number of Chinese characters together with *kana*. 2. Exclusive use of *kana*. 3. Adoption of Roman letters. 4. Adoption of a European language (preferably English). 5. Invention of a new phonetic system fitted to the Japanese language. 6. Adoption of Korean letters. 7. Adoption of a stenographic system. And 8. Adoption of the visible speech. The third of the propositions is regarded by the modernized people as most preferable.

The most significant event not

only in this year, but in the whole history of Japan, which took place this year, is believed to be the publication of the several articles in the *Sekai-no Nippon*, the *Nippon*, and the *Yorodzu*, about the condescension of the Emperor to interfere in the dismissal of Mr. Ozaki from his office. That the Emperor was believed to have taken the initiative in the measure, was the cause of the difficulty. Thus the distinction between an absolute monarchy and a constitutional government is becoming clearer.

IV.—Educational.

The conflict between progressionists and conservatists has been one of the leading phenomena of this year, in the educational affairs of Japan, as in other departments. The coming operation of the Treaties has made the conflict more conspicuous. Conservatists think that, (we doubt their sincerity very much), loyalty to the Imperial Household and nationalism are the only things, needed by Japan, while progressionists recognize the proper place of these two principles, and, at the same time, insist on the pressing necessity of a cosmopolitan spirit and a clear presentation of the significance of the Constitution. I can hardly believe that the conservatists of the educational circles sincerely think that big talk about the Imperial Household and the Empire can make good citizens. The sycophantism must be rooted out, before they can be converted into true educators. It is the fundamental principle of Dr. Inouye's philosophy that phenomenon and neumenon are one and the same. According to this view, we should not adhere to any special country. How could he be consistent in advocating such a narrow principle as "Japanism"?

Both the authorities and the

people are earnestly investigating about the consequences of the Treaties upon the education of Japan. It was in October that the High Educational Council resolved that "foreigners should not be allowed to establish primary schools, middle schools, or ordinary schools for the education of Japan." It is believed by the public that this would not be the case, if the council was done in secret. Did the members prefer notoriety among the ignorant, to the honour of the state?

The abolishment of all the so-called "gagging legislation," issued by Mr. Inouye, the former Minister of Education, by Mr. Ozaki, the ex-Minister of Education, is a noteworthy event in this year. All those connected with education, except the principals and *kanjis*, who had been prohibited from attending any political meeting, were made free from the yoke. Besides, the encouragement of gymnastic exercise and the establishment of the department of hygiene in all the primary schools would be memorable events in this year. As to the *Doshisha*, the readers are familiar with the affairs, and there should be no special necessity of repeating it.

V.—Religious.

The following is said, by *The Hansai Zasshi*, to be the result of an examination about the religions, believed by the students of "three, large, and well-organized schools":—

Class A, 200 students : average age, 19½ years.	
Christians	2
Buddhists	9
Shintoists	1
Agnostics	140
Atheists	27
Non-committal	21
Class B, 130 students : average age, 21½ years.	
Christians	none
Buddhists	3
Shintoists	none
Confucianists	1
Agnostics	95
Atheists	26
Non-committal	5



FARMER'S HOUSE.

Class C., 70 students: average ag, 23 and above (mentally well-developed).	
Christians	2
Buddhists	3
Shintoists	none
Agnostics	47
Atheists	7
Non-committal	20

This indicates very clearly the general tendency of the people at large in regard to religion. Buddhism, which is so proud of its history, has no more hold on the mind of the young people. No wonder that the people as a whole lack earnestness and resort to the law of expediency to the preference of truth, for they have no true religion, the very life of man, which keeps his personality stable and reliable.

The relation of the operation of the Treaties to religion, especially to Christianity, has been a matter of interest in the religious circles. An impartial conclusion was arrived at by Mr. Izawa, a distinguished educationalist and a member of the House of Peers, who investigated the Christian status * of Japan. Having stated about the Christian works and influence, he says, "There would be no difficulty in letting Christianity stand on an equal footing with the different Buddhist and Shinto sects, under the same regulations of the state." We have often been entertained with the unsightly action of Buddhists, who believe, whether sincerely or not, that Christianity is not a recognized religion, and take the advantage of this mistaken theory. The only difference † between Buddhism and Christianity, in relation to the state, is not that this is tacitly allowed, and that, officially recognized, but that the latter does

not yet come under the regulations of the Department for Home Affairs, while the former has been under them. Now, Christianity having grown to have many works and certain influence, it is necessary, as Mr. Izawa says, to get it under the superintendence of the state. Then he goes on to say, "The best way is simply to recognize the constitutions of all the religious sects, allowing their autonomy as far as they are concerned with religious affairs." This view of Mr. Izawa is quoted here to make it represent the temper of progressive educationalists toward Christianity. The Department for Home Affairs is also investigating this matter; and sent sometime ago, Mr. Okamoto to Europe and America, to let him examine the relation between the state and the church, in those countries.

The chaplaincy of the Sugamo Prison caused, lately, the Buddhists to fall into rage. Rev. Tomeoka, a Christian clergy, was lately employed in the Prison as an instructor, and two of the Buddhist instructors were dismissed, just because fifty-three chief-jailors agreed in recognizing the incapacity of some Buddhist instructors. The procedure on the part of the authorities is nothing but fair. Even some of the Buddhist magazines were ashamed to see the Buddhists making a fuss against the procedure and Christianity. But what was the result of the noise? The Christian instructor remains in his office. The proverb, "great cry and little wool," keeps good for them.

C. NAKAMURA.

* In this connection, we reproduced, in the Notes, of the May Number of this magazine interesting statistics, prepared by Mr. Izawa.

† Religious liberty is guaranteed by the Constitution, and it is unconstitutional to say that one is a recognized religion, but the other is tacitly admitted.

LITTLE O YOSHI SAN.

THE north-eastern part of the prefecture of Fukushima is called "Fair Soma." Yes, Soma is

a beautiful portion of the country. Through it runs the Iwaki rail-road* famous for its beautiful scenery. To the west high mountains lift their heads above the clouds, and in the east blue waves are ever rolling and white foam is constantly forming and disappearing. The mountains, the ocean, the sky above, the earth beneath with its forests, fields, rivers and villages,—all these make varied views and landscapes beautiful and delightful, in all seasons of the year.

The small bay of Matsukawa is said to be the Matsushima of Soma, on account of its beautiful views. The Pacific ocean looked at from the point of Onozaki gives a vast,—nay, rather boundless view, which is refreshing, and yet, in some sense, drowsy. Nakamura, capital of the district, is a neat, well-shaped and tasteful, though not very large, town, the garden-like old castle of the feudal lord of Soma being a permanent ornament. Yes, Soma well deserves to be called "Fair."

Near the southern borders of the district of Soma some twenty miles south of Nakamura there lies a village called Otawa. Among the sweet girls of this village is little O Yoshi San (Miss Fair, or Sweet). She used to sleep some nights in the bosom of her grandfather and other nights with her parents, at her pleasure. In Japan, you know, a baby is brought up in the bosom of its mother and is carried on the back of its nurse. A little boy or girl sleeps with its mother or father, or with its grandmother or grandfather. It is never left alone at night. An infant has no bed of its own. It is well said that Japan is a paradise for children. All the little citizens of the paradise are happy of course. O Yoshi San was also happy. But there was one thing,

only one thing which often disturbed her little innocent heart and clouded her happiness. Sad to say, O Yoshi San's father and mother were not in full accord with each other; frankly speaking, they quarreled quite often. Thus the peace of the home was broken now and then.

O Yoshi San's grandfather, too, was very sorry for the fact. So he asked his granddaughter, one night, saying, "Yoshi, do you think it is right that your papa and mamma quarrel?" "No," she replied, "it is a very sad thing. I am very sorry for it." "Well, then," said her grandfather, "I tell you how to stop their quarrels and to make them nice and loving. It is this, You pray to God thus: 'O God which art in heaven, make my papa and mamma stop quarreling, Amen!'" He repeated the words again and again, till the little girl had committed them to memory. The old man had some faith in God and knew how to pray to Him, having heard the Gospel preached by the Rev. Yoichi Honda, D.D., Principal of the Aoyama Gakuin, Tokyo, long ago when the latter came to the village to see his friends.

Some time later, it happened that the father and mother of O Yoshi San began to quarrel for some reason or other, one night when she slept with them. Knowing what was the matter, O Yoshi San, about six years old then, got up and sat down quietly and prayed, with a loud voice, innocently yet solemnly, "O God which art in heaven, make my dear papa and mamma stop quarreling, Amen." The parents were surprised, and asked their little daughter who taught her to pray that way. "Grandpa," replied she. Then their hearts were greatly moved and their eyes were filled with tears. The two sincerely regretted that their ugly behaviour had troubled and grieved so much both their

* The northern half of the Joban, or Tsuchiura-Iwaki line, the new one of the two lines which connect Tokyo and Sendai.

venerable old father and their innocent little daughter, and firmly made up their minds to act thereafter in an entirely different manner. At the same time faith as well as conscience was awakened in their heart. The old man was exceedingly glad to know the great change just happened in the heart and conduct of his daughter and her husband. With gratitude felt in the inmost depth of their souls the whole family advanced in faith. At last the grandfather, the father and mother, and the rest of the family were baptized by the Rev. W. E. Hoy, of Sendai, on August 20th, 1896. They are all good Christians, the old yet vigorous grandfather being especially earnest. Now the distant country home is quiet and sweet, the family is peaceful and happy. O Yoshi San has regained her paradise, and her innocent heart and lovely face are always bright and shining like a sunbeam.—J.M.

JAPANESE IMPERSONALITY.

BY ERNEST W. CLEMENT, M.A.

"The Soul of the Far East."

A fascinating writer (Percival Lowell) some years ago wrote a clever book, entitled "The soul of the Far East," to demonstrate that orientals in general, and the Japanese in particular, have no soul! He must not, however, be understood as advocating thereby bald materialism within even a limited range of application; for he is, on the contrary, an ardent spiritualist in the sense in which this word is technically used in philosophy. He would merely imply and teach that the idea of individuality, of personality, of that something which differentiates human beings one from another even in the same race, nation or family, seems to be lacking in the

oriental world. That book is very interesting, and, on the whole, quite accurate; though in some instances it is evident that the author has carried his inferences to an unwarranted extreme. But it may not be unprofitable to notice some of the most striking evidences that individuality is not a quality of oriental civilization, as developed in Japan, but that impersonality is a prominent element of the old Japanese civilization.

No Birthdays in Japan.

As a chronological order in this instance is likewise a logical order, we affirm first that a Japanese is not accorded sufficient individuality to have a birthday of his own in the sense in which we use that word with reference to anniversaries. The other day I asked one of my students: "When is your birthday?" He replied that it was in such a year; for he cared nothing for the annual recurrence of that particular day. Every Japanese child is reckoned a year old on the first day of the next calendar year after birth, even if he was born on the last day of December; so that it is quite proper to say that "New Year's day is a common birthday for the community, a sort of impersonal anniversary" of the whole nation. And of much greater importance than the anniversary of the birth of a single child, are the two great annual festivals; one for the girls on the third day of the third month, and one for the boys on the fifth day of the fifth month. These events, commemorating the birth, not of any particular boy or girl, but of girls and boys in general, are observed with great *eclat*, and are among the most prominent festivals of this festive nation.

The reason why individual birthdays are not considered of importance here, is that a Japanese is born to work out, not his own individual

destiny, but that of an unbroken family line. Each Japanese is merely a member of a family; and each family is only one unit of this nation; in both cases the interests of each integral part are completely swallowed up in the general welfare of the whole. "The empire is one great family; the family is a little empire." It is impossible here to go into detail on this phase of the subject; it is possible only to give a few points.

Numerical "Given Names."

If anything ought to establish personality it is what we call the "given name;" but in Japanese many such names are not so much personal, but rather numeral. "Taro," for instance, means "largest male," i. e., "first born son;" "Jiro" means "second male;" "Goro" means "fifth male," etc., etc. A male Japanese, moreover, may entirely lose his identity, we may say, by frequent changes of both given name or surname, according to various circumstances. We have in the Tokyo Baptist Academy a student who answers indiscriminately to either "Takahashi" or "Tatsumi." A Japanese may change his given name upon reaching manhood; he may have it changed any time to commemorate some important event in his life; and he may change his surname by adoption into another family. It is by no means an uncommon thing for a young man to be adopted as the heir of a sonless family by marrying the eldest daughter; in which case not the bride, but the bridegroom suffers a change of name. This matter of marriage, indeed, is always an important element in emphasizing impersonality, because neither individual concerned has any choice, but both are married off to suit the social convenience of family. It is a pure and

simple mercantile transaction in which the bridegroom is fitted out by his father with a bride just as with a suit of clothes. Thus it is that personal love, as we know it, love of an individual for his or her sake, is practically unknown in Japan. The treatment of children as chattels is seen, also, in the sale of a daughter to the keeper of a house of ill fame.

The individual Lost in the Clan.

The individuality of a Japanese under the old feudal régime was also swallowed up in the clan. Each feudal lord, for instance, was held responsible for the acts of his samurai (knights). But when a samurai formally severed his connection with his clan, thus becoming a ronin ("wave men"), he became individually responsible for his own acts, and could thus freely carry out schemes of revenge, as in the famous case of the "Forty-seven Ronins."

Again individuality was considerably repressed by the Chinese system of education which prevailed and put every student through the same mold. Or, if it was a matter of business or profession, the son inherited that, just as he inherited the family property. He was not selected for any trade because of special fitness therefor, except as the accumulated practice of generations must have developed a special talent. He was born, not made, to his trade; thus "eventually the man is lost in the manner:" as one of many instances, *kutsuya*, which means literally, "shoe-house," or "shoe-shop," means also "shoemaker." The same tendency is evident in the fact that the word *mono*, meaning "thing," is used even of persons without casting any slur. And the Chinese expression which is used for the idea of "individual," means literally "one piece man," in which the character

for "piece" is the same as the one used in speaking of a piece of baggage!

Impersonality of Language.

These examples of the impersonality of the Japanese language lead one naturally to further illustrations. Distinctions of gender and number are, in general, entirely lacking in nouns, as are those of number and person in verbs. It is this extensive use of glittering generalities rather than of discriminating particulars that produced this apparently curious dialogue in English between the writer and one of his pupils: (Teacher) "How many brothers have you?" (Pupil) "I have four brothers but they are all girls." Verbs, moreover, are impersonal, not only in that they show in form no distinction between first, second and third persons, but also in that they are grammatically subjectless. We are so accustomed to the use of a subject, even if it is no more than an indefinite "it," as in our own impersonal verbs, and we are so dependent logically as well as grammatically, upon a clear expression of a subject, that, when we fall upon an intricate Japanese sentence with impersonal verbs, we often ask in despair: "What is this all about?"

Impersonality in the Japanese language is carried to its logical conclusion by the utter absence of pure personal pronouns. The student of the Tokyo Baptist Academy, like the great majority of their class, use *boku* ("servant") of themselves and *kimi* ("lord") to each other. Common words representing the first personal pronoun mean, "self," "stupid thing," "hands front," "junior;" those representing the second personal pronoun mean "that side," "honorable front," "senior;" and those representing the third person mean "that honorable side," "that man," etc. In fact, a speaker

recognizes no distinction, except that of two sides; and even this distinction is made by the use, not of personal pronouns, but of non-personal honorifics and humilifics. If a man is speaking about "[a] dirty house," "[a] stupid woman," "[a] foolish child," those uncomplimentary expressions *a priori* represent his own house, wife and child; but "magnificent mansion," "lord [ly] wife" and "wise child" represent, of course, not his own, but another's possessions.

An Altruistic Civilization.

It is indeed evident that this practice of referring to the first person in such an indefinite and depreciatory way is related, (whether as cause or effect, I cannot say), to the altruistic nature of Japanese civilization. That capital letter of the first person singular in English represents, I believe, the strongly egoistic character of Anglo-Saxon civilization, the self-assertiveness of the Anglo-Saxon individual; while the constant use of humble and honorific expressions in Japanese exhibits the altruistic nature of Japanese civilization, the self-abnegation of the Japanese individual.

The impersonal feature of the Japanese language is again illustrated in the rare use of the figure of speech called personification, even though similar metaphors are frequently employed. Not even such weak personification as making an abstract or inanimate object the apparent subject of a transitive verb is strictly proper. For instance, a Japanese instead of saying, "Science teaches us so and so," would express the same thought with the words, "We are taught by science," in which science is an instrument, and not an agent. It is true that many of the deities of the Shinto Pantheon seem to be natural phenomena personified, especially in such cases

as the worship of the sun as "O Tonto Sama" and the moon as "O Tsuki Sama, in which expressions "Sama" is the same word as that applied to persons, like our "Mr.," "Mrs." or "Miss." And yet that very word, meaning literally "appearance," "condition," even in its application to human beings, appears to be devoid of distinction of sex, age and other personal qualities. probably, therefore, it is true that those personifications of natural phenomena were to a Japanese "but explanations of facts and had no claim upon his fancy. His ideal world remained as utterly impersonal as if it had never been born."

The regard of Japanese for nature affords still further illustration of the slight tendency to personification. Seldom, indeed, do we find this people fancying, for instance, that a female spirit inhabits a tree or that fairies live in the woods. They "worship," if we may use that term, a cherry tree for itself and its blossoms, but no more.

"A primrose by a river's brim,
A yellow primrose was to him,
And it was nothing more";

but, though "nothing more" than a primrose or a cherryblossom, as such, it was and is worthy of admiration.

Their art likewise shows this tendency; it is at once both intensely realistic and suggestive, but impersonal. "A Japanese painting is a poem rather than a picture"; and "far eastern pictures are epigrams rather than descriptions."

The Influence of Buddhism.

It would be a very interesting study to try to ascertain how much influence Buddhism had in developing this peculiar feature of Japanese civilization. It is quite significant that the above mentioned deities, personifications of natural phe-

nomena, belong to pure Shinto. Buddhism, in fact, is an impersonal religion; it teaches that personality is "a cruel deception and a snare"; it "would have us purify ourselves that we may lose all sense of self for evermore"; and its Nirvana is "a blessed impersonal immortality."

Christianity, on the other hand, is a distinctively personal religion; "it tacitly takes for granted the desirability of personal existence, and promises the certainty of personal immortality"; and it teaches us "to purify ourselves that we may enjoy countless æons of that bettered self hereafter." When, therefore, missionaries talk to the Japanese about a "personal God," a "personal Saviour," "personal communion," they experience great difficulty in conveying such expressions to the minds of their hearers.

In the first place, because the idea of personality is lacking in the Japanese mental constitution, there is absolutely no word in their language to express that idea. In the Christian theological seminaries and training schools of this empire the English word "personal" has to be transferred and given a Japanese pronunciation ("perusonaru"); and its meaning must be laboriously and carefully explained. But to understand this explanation and its illustrations, to us so simple and intelligible, but to them so strange and incomprehensible, demands a complete readjustment of their intellectual concepts. They may, in a general and vague way come to believe that, instead of eight myriads of deities, there is only one God; that a holy man, sent from heaven, once lived and died for the sins of the world; and even that a sort of ghost is hovering about them, as many of their own superstitions teach.

But the conception of God, the Father, as a personality concerned

with them, and one to whom they may speak as to an earthly father; of Christ, the Son, as an elder brother and a personal intercessor in their behalf, and of the Holy Spirit as a personal guide, teacher and comforter;—all these ideas are of slow and late development. The full force and deep meaning of such expressions as “Our Father who art in heaven,” “The Lord is my shepherd,” “My Lord and my God,” “Thy will be done,” “Abide in me,” “Jesus is mine,” and scores of others that have been a personal comfort to thousands of believers are not carried over in the translation of the Bible into the Japanese language.

But the teaching of the English and other strongly personal languages and of Christianity is bearing fruit, in that “individuality” is being urged as an important element in the progress of the nation, and the value of the “personal equation” as a factor in modern civilization is more and more recognized. And, if the influence of individuality, of personality, becomes acknowledged in social and educational spheres, in secular matters, it will also become recognized in religious matters, and the personal element of Christianity will be better understood and appreciated. There is no doubt that the Japanese, like all other people, need to make religion a personal matter, to apply it directly to individual life, to experience personal communion with a personal God, a personal Saviour, and a personal Spirit who will guide into all truth.

Tokyo, Japan.

THE STANDARD.

EXPERIENCES OF A CHRISTIAN OFFICER IN THE LATE WAR.

LIEUTENANT X.

(Continued).

IX. *My Small Library.*

OUR destiny was first to take the Pescadores Islands. Then I thought that possibly after the capture of that place we might stay there long. I can not spent time without a library. Of course, I can not take many books. But I could allot a certain space of my trunk to books, at least as much as other officers are filling with tobacco. I put in the following books.

1.—The Holy Bible, the International Teacher's Edition, a gift of Pres. H.

2.—A Japanese pocket New Testament. My friend who is as intimate with me as a brother and whom I may call sometime indeed with that title, gave to me this book, telling me that this was the life of Cromwell and of Gordon on the field of battle.

3.—Das Neue Testament. This I took so as not to forget my German. The hope of future study was not entirely put away from me.

5.—The Koran.

6.—Kishinron, a Buddhistic book, which contains the main points of Mahâ-Yâna.

7.—Shisho (four books, or Dai-gaku, Chuyo, Rongo of Confucius, and Mencius). These I took, because I had interest in the study of Comparative Religion.

8.—Gospel Hymns. An old pocket book presented to me as a dear memento by the one of whom I spoke in Chapter V. What good these books did for me, is beyond description.

X. *The Voyage.*

We left Ujina on March 6th, and spent a few days in Saseho Harbor.

At 10 o'clock a.m., March 15th, the United Squadrons, composed of the Main Squadron and the first Flying Squadron, under Vice-Admiral Ito, left Saseho. Transport ships, carrying our Mixed Detachment, followed them. At the mouth of the Bay, the Naval Band in a boat gave farewell music for us all. We on board waved our handkerchiefs at them, and at our country. Gradually the peaks and the islands of Kiushu disappeared under the horizon. The sea became rough by and by. I am not going to tell you stories of the voyage in detail. But I must mention one thing. That is a fearful attack of Cholera. It made its first appearance in the S.S. Kagoshima Maru, in which the 1st Battalion was, with the Commander and Staff of the Detachment. Three soldiers of my sub-company were among those first attacked. At first the Doctors, to keep others quiet, did not say that it was Cholera. One night it was very dark and there was heavy rain. I went down to the room of the sick, and found my good soldiers suffering, and only half-clad because of the heat. One of them said, "Lietenant, I am very sad that I came so far and I can do no service on the field. This is my only regret." Then his comrade asked him whether he would have some words to be carried to his home. "Nothing," was the answer. I was deeply touched, but trying to be firm, told him, that though he might die now, that was equal to the death in the field, and then I spoke of the existence of God and of the immortality of the human soul. Perhaps this was almost a new story to him and others around him. But he said he understood it. I had with me only three pieces of "Ame" cake,—a gift from foreign ladies at Hiroshima,—and they were distributed to the three suffering ones. We navigated through the

sea between Liu-Kiu and Formosa and rounded the South Cape of the latter and on the 20th day of March temporarily anchored near the Poe-Tau Island of the Rover Group. The same night my two soldiers died. Their corpses were put in wooden boxes to be buried under the dark blue sea. I wrote words of sorrow to read at the funeral. It was a dark night and rainy. All the lanterns on board were extinguished to escape detection by the foe. I could not read, and only recited from memory the words of sorrow and then offered a prayer. Never had I attended such a funeral, and indeed never had I expected to perform the work of a priest myself in such a way. After this, several others died, but this was only the beginning of a great number of deaths after landing. The next day I must fight my first battle, and possibly that may be my last one. I wrote that night the following lines in my dairy.

"My past life of 25 years has not been in vain. There are many regrets on looking back. But what I have to thank God above all is that my life was a life of hope. All circumstances, all hindrances and all friends served to develop this hope within me. Though my life ends now, my hope will be fulfilled in some way and my soul will live to eternity."

XI. *Last Words for the Future of the Pescadores.*

On account of storm, the landing was postponed for two days. Late at night of the 22nd, I sat in my cabin. That afternoon I heard of the general plan of the Staff-captain, and the Admiral's command of attack on the next morning. A thought occurred to me what would be the future of the islands now before me. I was sure of our victory, but I was very anxious of

the future government. I recalled before me the horrible picture of England's reign in India after its conquest, so vividly depicted by the pen of Macaulay. Thus I wrote the following letter.

"To the future governor of the Pescadores after its occupation :—

The Will of Heaven is now being revealed in East-Asia. The people of Nippon stood up with a magnificent mission. I am going to fight and die for this mission. No hope of worldly honor but only to do my duty for Heaven, State, and Truth. There is one thing that causes my anxiety, and I leave it to you in a few words.

Do we not say that the region to which we are related shall be the place of eternal occupation? Then, is this righteous war of helping Corean independence turned into a war of mere plunder? It will be so, if we simply enjoy selfish desire of conquest. But if we, under Heaven's command, try to lay the foundation to enlarge the limit of influence, of true civilization and righteousness, it can not be so.

Then our fighters must engage in battle with compassion for the enemy and with prayer to Heaven, and those who govern the people and all our country-men who stay here must indeed lead this people with the spirit of philanthropy.

Religion and morality are the greatest concerns of human life and the fountain heads of human thoughts and activities. If you think gravely and reverently on the future of this region and of the relation between this place and the mission of our country, it must be your first duty to cultivate the minds and hearts of our country-men and soldiers who would live here, by the light of religious morality, and then its good influence will reach to the natives. In this way alone, you can avoid the faults

so common to victors and the future demoralization so natural to emigrants; and you can introduce a spiritual civilization along with material development into the Orient. If not, the fate of extended Rome, her decay and failure, will be your rewards.

Such great a responsibility of leading the human mind, is improper for a dying religion of simple calmness. Only Christianity which recognizes God, respects humanity, and believes in the victory of truth and righteousness and in the great progress of this world is fit for it. Christianity in Nippon is weak yet. Still there are good and able Christians. It will not be difficult to find a man who wishes to sacrifice himself for this great work. If you have clear insight and good judgment to depend on such a man, it is more than mere good of our country.

March 22nd, 28th year of Meiji,
12 o'clock p.m., Lieutenant X.
Near the Poe Tau Island."

This letter I left in the hands of a newspaper reporter who became my friend during the voyage. He belonged to the Kokunin Shinbun, and though he was not a Christian himself, he had many Christian friends in his Shinbunsha, and I was glad to speak with him. I told him to let this paper speak for myself, if I died; if not, to return it to me. He, without my consent, had shown the paper to Colonel H., and sent it to his Editor, and then asked my excuse.

XII. Landing and Fighting.

March 23rd is the day of my first battle. Early in that morning we left the Rover Group. The First Flying Squadron bombarded the Ki'ong-Pak Fort. About noon, just before landing, I stood in my cabin alone. Every preparation was done. I left all my books in my trunk, except one,—that is my hymn book.

I offered a short prayer and then took out that book from my pocket and without any intention opened the book. My eye fell on the following lines.

"This day the noise of battle,
The next, the victor's song;
To him that overcometh;
A crown of life shall be;
He with the King of Glory
Shall reign eternally."

I read this and said, "good," to myself and went on deck to lead my men to the shore. It is useless to describe the details of battle after landing, for it is beyond my object. I simply note down the general outline, not to lose the thread of narration. That afternoon, our battalion which landed as the advanced guard of our Detachment, was met by several hundred of the enemy's infantry. We fought our first battle successfully. I must confess to you that on the field I

almost forgot what I wrote the night before,—that is, compassion for the Enemy. The war spirit was high in me, and I was as glad to conquer as the others. That evening my sub-company was ordered to keep night watch in a little village. I always enjoyed to see the sunset. The golden cloud seems to indicate to me an ideal world. This evening, the sun was setting behind Fisher Island. Some of the enemy on the opposite shore would fire at us from time to time. Fallen corpses of the defeated were around me. I looked at the rays of the setting sun, and meditated on the beauty of the scenery. Shall we see the morrow's sun? How near was Heaven to me then, and my heart, oh, how pure and serene! Let our usual days be like this, and we shall be holy.

(To be continued.)



Conducted by Mrs. COROLYN E. DAVIDSON.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

Hour of Prayer: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

A CARD from Miss Parrish written from Singapore says that she is very busy with meetings during the

time she remains there before going on to Birmah.

In a letter written from Shanghai,

she sent kind remembrances to all her friends in Japan. After making a suggestion in regard to one Department of the W. C. T. U. work here, she added; "You see, although I am in China, I cannot get far from, Japan."

* * * *

Prayer was the foundation of the women's Temperance Crusade; it was God's Pentecost in the homes of the people. "Though sundered far, by faith we meet around one common mercy seat" was their first covenant, and the noontide hour sees the white ribbon women at prayer, and the mighty host of the Salvation Army on its knees. Within a year the Christian Endeavour Society, the International Woman's and Young Women's Christian Association, the Christian Worker's League, and many other great bodies have agreed to join in this hour of consecration which is a most significant token of good. May this mighty prayer move on until the militant host of God shall include in its manual of arms the attitude and uplift of prayer whenever the noontide sun stands forth as the symbol of that Sun of Righteousness which shall arise with healing in His beams when and wherever the heart of man will open to let those beams shine in as a purifying and regenerating presence:—"

Frances E. Willard.

* * * *

PRAYER.

When asked by your committee to prepare a Bible reading for your annual meeting, it was also suggested that the topic should be "Prayer."

At once my mind went back to the impressionable days of girl-hood, when I read of the first "crusade" by those devoted women of Ohio. How my heart thrilled when I felt that those women had found weap-

ons to wield which none could gain-say! The results of that victory are now seen in the vast organization, world wide in name, with varied departments enlisting the cooperation of thousands of women. As in the first beginning prayer was their strength, so must it be now when the machinery has become so complicated and friction so much greater.

Then too, the foes we have to fight are not material things. This is not a war with saloon keepers, not a crusade against tobacco manufactories. It is a struggle with spiritual foes, with wickedness in high places, with evil in men's hearts, with practical unbelief in God and His judgments. So our weapons, if they are to be effective, must also be spiritual, none other than the word of God and prayer.

In our study of the subject of prayer, let us first consider what are some of the inducements to come to God in prayer. Read Psalm 145: 18. "The Lord is nigh unto all them that call upon him, to all that call upon him in truth;" also Prov. 15: 29. "The Lord is far from the wicked: but he heareth the prayer of the righteous." What is the experience of David, the poet of prayer? Psalm 6: 9. "The Lord hath heard my supplication; the Lord will receive my prayer." What assurance is found in Isaiah 65: 24. "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." But most precious are Christ's own words found in Mark 11: 24. "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them and ye shall have them"; and again, in John. 14: 13. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Whatsoever we desire, we shall receive, and what we ask, Christ will do; what greater

inducements to prayer can we imagine?

But the key to the whole subject is found in Matt. 6: 6—8. "But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him." It is to our Heavenly Father that we come, the one "who knoweth our frame," our weakness, and the difficulties in coming to Him aright. Our weakness is no real hindrance. Who in the earthly family comes nearest to the father's heart? Is it the stalwart son just leaving college? Is it the clever daughter just entering the academy? Is it not rather the youngest, the baby who cuddles closest in his arms. For whom has the father the most tender care, the most thoughtful kindness? Is it not for the deformed one whose strength is small? Is it not with the quick tempered one, with the one who cannot get on with the others, that his patience seems not to fail? Then too, the father knows and appreciates the trials and vexations of the older and stronger brothers and sisters, for whom it is most trying to stand and see a task given to a younger, whose fingers always bungle, and who is so slow. So it is to "our Father" we are told to pray, to tell out all that is in our hearts, knowing that He will keep our secrets, that He will understand us fully and that He will love us with a never ending love.

With such inducements before us let us consider some of the requirements in coming to God in prayer. The first in order is thanksgiving.

Read Phil. 4: 6. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God;" and Col. 4: 2. "Continue in prayer, and watch in the same with thanksgiving." I remember it was said of an aged saint, "How it must delight the Lord to hear Sister—pray, for she is always brimming over with thankfulness." The earthly father is pleased to have his children say, "Father, how good you are to us," "Father, I can never thank you enough." So God delights in prayer that is filled with praise and which ascribes to Him the glory due to His name.

The second requirement is self-surrender, the giving into God's control of our own will. How and to what extent this should be done is shown by Christ's own example given in John 15: 7 "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you; and in Luke 22: 42. "Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." When not only our love but our will is given up to God, then our spirit may touch with His, and communion be so real as to be felt: then our prayers will be dictated by the spirit and assurances then given that our answers are from the Lord and can be relied upon. Who of us does not recall instances when we have thus been inspired, and been led to actions or decisions that later experience has shown were God's own will in us?

But right here in the closest and holiest fellowship known on earth comes the most subtle temptation. We all know the sense of relief that comes from sharing our trials and perplexities with a wise and loving friend. Still sweeter is the relief when we have told our Lord our

griefs and doubts. But this sense of relief and complacency must not be taken as an evidence of God's approval of our conduct, or as a proof that our prayers are to be exactly as we ask. Humility and distrust of self should ever attend our steps. Neither should we mark out lines for God's answers to our prayers. A clipping entitled "A Parable" well illustrates this thought.

"I need oil" said an ancient disciple. So he planted him an olive sapling. "Lord" he prayed, "it needs rain. That its tender roots may drink and swell. Send gentle showers." And the Lord sent a gentle shower. "Lord," prayed the disciple "my tree needs sun. Send sun I pray thee." And the sun rose, gilding the dripping clouds. "Now frost, my Lord, to brace its tissues," cried he. And behold, the little tree stood sparkling with frost. But at evensong it died. Then the disciple sought a brother disciple and told his strange experience. "I, too, have planted a tree," the other said; "and see! it thrives well. But I entrusted my little tree to its God. He who made it knows better what it needs than a man like me. I laid no condition; I fixed not ways or means. 'Lord, send it what it needs,' I prayed; 'storm or sunshine; wind, rain or frost. *Thou* hast made it and *Thou* dost know.'"

Our constant prayer should be "Not my will, but thine be done."

Thus far we have spoken only of prayer as related to ourselves and our own needs. But in God's word we are especially bidden to "pray for the saints," to "pray for the brethren, for each other." Read Eph. 6: 18. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. What a blessed privilege is this, to do not only the work assigned to us, but to be able by prayer to

assist and encourage all other workers in the Lord's vineyard!

If you would know the extent to which we may help, read Paul's words to the believers at Philippi and Ephesus and see the bounding joy in his heart "at every remembrance" of them, the fruits not only of his labors, but also of his prayers. See Phil. I: 3-11, Eph. I: 15-23. Note the richness and grandeur of the gifts he implores for them, and the blessing that comes to his own heart as he "longed after them in the tender mercies of Christ Jesus."

Furthermore, we are to pray for all men, I Tim. 2: 1-4. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; etc. The saints have an advocate with God, even Christ, the righteous, but those out of Christ have no advocate save as we pray for them that they may turn unto God who desires all to repent and who is "not willing that any should perish." So all the wretched, the down trodden, the oppressed, the benighted of earth's millions should be the daily object of our prayer and intercession.

Some of you have heard Dr. Hovey's interpretation of the second commandment bearing on this point. We are to love our neighbor as ourselves. If so, then we are to pray for those in need even as for ourselves. How fervent then should be our petitions, how unwavering our faith!

In view of all this we are not surprised to read another command, I Thess. 5: 17. Pray without ceasing. It is thus we may invoke upon our friends the choicest blessings, it is thus we may use the power and wisdom of God in bringing peace to all mankind. By prayer we may perpetuate our influence, if not our memory. Our time here is short, we may soon be called away, and it is thrillingly painful to think



PREPARING DINNER.

how quickly the places that know us now shall know us no more. Of us it will be true, as it was of God's servant of old "the prayers of David, the son of Jesse, are ended." But like his, our prayers too may be a memorial before God, bringing rich blessings upon many until the end of time we are engaged in a world wide

work and by prayer our part of that work may become world wide, enduring throughout eternity.

Read by Mrs. Emma Haigh Fisher at the Third Annual Convention of the Foreign Auxiliary of the W. C. T. U. on Wednesday, September 28th, in the Union Church, Tsukiji, Tokyo.

Human's Department.

Conducted by Miss ANNIE S. BUZZELL.

A GLIMPSE AT DAILY LIFE IN A GIRLS' SCHOOL.

Continued.

One Day of School Work.

WE have introduced you to our family, and now will have our morning prayers, as we have gathered for that. It is just past half-past six. The rising-bell rang at quarter past five, the sleepy eyes opened, and soon there was a rustle and a scurry as the occupants of the various rooms poured into the wide hall, stuck their toes into their sandals, and pattered down the stairs. Each one has her duty before her, for every one, little and big, has a part in the work of keeping the house clean. Two girls hurry to build the fire in the school-rooms, and begin to put them in order for the day's work. Two gather the lamps from rooms and halls and carry them out to be cleaned after prayers. Others go to the various rooms which are in their

charge, building fires where needed. The older girls have this work. The younger ones put their rooms in the dormitory in order, folding up the beds and putting them neatly away in the big closets, etc. After prayers they must sweep and wipe the halls, verandahs, and stair-cases, each one having her own particular "beat." If she does not do it well, she will get a bad mark in "neatness," and as her neatness and deportment marks are put on the blackboard each week, she tries hard to make it 100, of course. But to have that, she must keep her desk in order, her closet and room must be nicely kept, and the basket in which she keeps her clothes must be shipshape always, for she never knows when the preceptress or the foreign teacher will come inspecting. Then, too, she must keep her hair nicely combed, and put all her

clothes on carefully and properly. So, the little girls, who cannot comb their own hair, as soon as they get their beds put away, run down to the wash-room, and there are two of the older girls ready to help them.

At six the breakfast bell rings, and all gather in the dining room, a large, long room, with the floor covered with thick mats made of rice straw. There are three low tables, two long ones, and a shorter one in the middle. On these are individual wooden trays, upon which is a bowl of rice, another of soup and a little dish of salt pickle. This is a nice breakfast. One of the older girls sits at one side by the tub of steaming rice, ready to refill the bowls, while another sits at the kitchen door, to refill the soup bowls from the kettle just outside. Two little girls sit back with trays in the hands, for they are to be waiters. All the rest take their places at the tables, sitting on their feet on the floor, and the blessing is asked. The girl who is not in her place before time for the blessing has a mark taken off for tardiness, so all are prompt.

At half-past six the bell rings for family prayers, and all gather in the reception room. After the morning greeting, the hymn is announced. This is chosen by the members of the family in turn, and if the one who chooses has taken music lessons, she must be the organist for the morning. After the hymn the Bible is read, each one having her own Bible and reading her verse in turn. On Monday morning, instead of reading, each has a memory verse, all on the same subject, which is announced a week ahead. Then there is a prayer, and the family separates, ready for the work of the day. By eight o'clock the little ones have gone off to school (they go to the city public school), each carrying her books tied up in a

big handkerchief, and a rice ball for her lunch, in a little knit bag. In the winter the public school begins at nine; in the spring and fall at eight, and in July at seven. The school at home opens at eight o'clock always, and closes at half-past three. Of course, all the classes are not reciting all the time.

Do you ask what the girls study? Just about the same things that are given in an Academy Course in America. Where we study English, they study Japanese and Chinese, for the Chinese character is used in the Japanese written language. For language study they have English. They have geography, history, mathematics, sciences, penmanship, drawing, sewing, etiquette, calisthenics, music and Bible, regular lessons in both Old and New Testaments, Evidences of Christianity and Christian Doctrine. You would enjoy coming in to a Bible lesson, and seeing the bright earnest faces aglow with light as some blessed, new truth dawns upon them. There is one class of ten who have been studying Christ through the types of the Tabernacle this term. Oh, how beautiful it has been to see them, as one gospel truth after another of the wonderful plan of redemption has unfolded before them, until they entered the Holy of Holies and stood in awe before the glory and majesty of His presence.

You would laugh at the funny mistakes that happen in the English lessons, just as funny, no doubt, as are those of the foreign teacher in her attempts to speak in Japanese.

"But," I hear some of you say, "do you teach music? Can the Japanese learn to sing a tune?" I know there is quite a wide spread idea that there is no music in the Japanese make-up, but if you will come and hear these girls, I am sure such an idea must leave you.

Already many of them can play almost any tune in their hymn-book, and their singing is real music. They can read soprano and alto quite freely, and bass and tenor without much difficulty. How they do enjoy singing! It does their hearts good, too, and makes them better, happier girls.

At quarter past four the bell rings, and all the girls go out to the play-ground or into the yard. They have tennis and croquet and find plenty of ways to amuse themselves for an hour. Then they go to do their evening work, closing shutters, lighting the lamps and getting things ready for the morning fires.

At half-past five the supper bell rings, and after supper the little girls stay in the dining room and play until their bedtime. The older ones are free to do as they please for a little while, but they usually gather in the school-room with their knitting, and have a merry chat or sing until the study bell rings at half-past six, when all becomes quiet.

When the clock strikes seven, the little girls go to bed, and soon before each room upstairs there is a small pair of sandals, and in each room a small black head is at rest on its round pillow. At eight the middle sized girls retire, and another pair of sandals can be seen before the bedroom door. At nine the retiring bell rings, and fifteen minutes later the lights are put out and all the house is silent for eight hours.

(To be continued.)

GRANTED THAT MISSION SCHOOLS FOR GIRLS ARE A NECESSITY IN JAPAN WHAT SHALL THE STANDARD OF THESE SCHOOLS BE?

(Read before the Yokohama and Tokyo Ladies' Conference, Oct. 22nd, 1898, by Miss E. P. Miliken.)

A FEW days ago it was my pleasant fortune to meet with Mr. Knapp, for some years a well known educationalist in America and at present engaged in a somewhat delicate diplomatic Mission from the United States Government to Japan, China, the Philippines and Hawaii. His keen and intelligent interest in the new civilization of Japan, the result of long study, his habit of careful observation and his clear grasp of the subject in hand made his expressions of opinion more valuable than those of the ordinary traveler. This is how he summed up his view of the situation: Japan has done a great many things. If she will only do a few more she may claim her place among the first nations of the world—the nations which make “progress” their watchword. And the thing which most imperatively claims her attention now is the education of her women.

And indeed even a casual observer can hardly fail to be struck by the backwardness of Japan in this particular direction. In the development of her Constitution, the construction of her army and navy, the advancement of her commerce, and notably in the education of her boys Japan is straining every nerve to rank high and the progress she has made is the world's wonder. The education of her girls has been kept in the back ground. And yet in the West the position of woman is the very touchstone by which we judge of the true place in the scale of civilization. No one there questions the fact that what a nation is

and can accomplish depends very largely upon what her women are.

Is not this a place where the true friends of Japan can render her most timely aid?

Are highly educated Christian women needed in Japan?

Are they needed in society?

A young Japanese just back from a seven years residence in Europe and America says that what strikes him most painfully on his return is the low state of morals and especially the lack of that bracing atmosphere in society which is a continual tonic to the young men in Christian lands. And what indeed purifies the social atmosphere of any land but the presence and influence of high Christian womanhood? Women cannot be a power in society unless they are educated; they are only a soft back ground of pleasure to tone down the intenser experiences of masculine life. But educated and alive to the importance of the great issues of the day, what sphere of life is there which will not be bettered by the refining, tonic influence of their opinion? Think of the transformation in Japanese society were it controlled by educated Christian women! Many shames and abuses would simply die a natural death, while others would be slain in open combat by the generous sword which such women do not fail to wield in the defense of right. The eagerness with which the assistance of the few women who have already become leaders in one kind or another of reform (Mrs. Yajima and Miss Tsuda, to instance cases well known to you) and the respectful way in which their opinions are consulted by officials, editors, educationalists and others bear testimony to the demand, real if unrecognized, for a host of others like them.

Do we need a class of highly educated Christian teachers?

Would it not be a sad thing if

among all the teachers to whom the girls look up with the reverence which the young feel for true scholarship there were none to use their influence in the cause of Christianity? We need such teachers sorely in our mission work. Engaged in secular schools they would have an untold influence in breaking down the prejudice against Christianity so lamentably strong in educational circles.

Are educated women needed in our churches?—not only those who can read and write and manage to play a hymn tune on the organ, but those whose intellects have been so trained that they know how to judge a question on its merits, how to express their opinions so as to command respect, how to co-operate, inaugurate, organize?

A college president recently addressing a Ministers' Association in Philadelphia said: "These educated women will be better critics of our sermons, more appreciative of our best work, more sympathetic of our difficulties and perhaps less tolerant of bad taste or careless preparation. The influence of even a few cultured hearers to inspire us to better work is too familiar to need discussion and I submit to you the proposition that every educated woman added to your audience will be a help to you in preaching." Would not such an element in the audience be at least as beneficial to the pulpit of Japan? And when the *music* can be made not only endurable but inspiring, when it can be offered a meet sacrifice of praise, it surely tends to make our religious services more reverential and more truly worshipful. The writer quoted above, Dr. Martin of Wilson College, goes on to say that "the college graduate comes to the church with vastly better equipments for every line of Christian work than she would have without her college

course — a better hearer, and a better teacher, a more efficient worker and a wiser leader. A stronger faith, a clearer hope and a broader charity are some of the undoubted fruits of liberal culture, and these she can bring to the church and the church cannot afford to miss them.

Are educated Christian women needed in the *homes* of Japan? When a mother is the mistress in her own home surely that home is best administered. It has seemed to me of late years that one of the very best results of the longer course of studies now adopted in some Mission schools is that the girls who stay to complete them have acquired sufficient years, principles and character to make them respected in their own homes. Such a girl is rarely given away to the first applicant for her hand. She has the privilege of choosing her own partner for life and when she goes to a new home she cannot become simply the tool of the mother-in-law. She has opinions. She has ideals and she knows how to materialize them. She helps to shape the home life and she makes that life a shaping influence to its inmates in their dealings with the larger world. Does it make a difference to a man whether his mother has been the object of his respect as well as his love? Does it make a difference whether his mother has been his refuge not only with the cut fingers of childhood but in the questions that meet him when he gets to be a schoolboy, a university student, when he enters upon his profession? Is it a safeguard if he *aspires* to her approval and esteem as well as feels sure of her sympathy? Is it a help to a husband if he can trust his wife's judgment and if the word of counsel that she gives him at some crisis in his career convinces *his* judgment as well as appeals to his heart?

But is there indeed any need that I should ask such questions of you? Am I not indulging in platitudes? I think we are all united in our wish and prayer that this dear Japan should share those influences which add most zest, delicacy and sweetness to our memories of the homelands.

And if a highly-educated Christian womanhood (I link the two together for mere education without Christian principle is not going to help our sisters of Japan), if such womanhood is a great need today.

Have we a *responsibility* in the matter?

Who is going to supply Christian education of a high type if not the Mission schools? Surely not the government schools, whose best educational efforts are now fatally hampered by the very fact that it knows not what to offer in the way of even ethics. The Christian Church? That is to come but is still a long way off? And in the meanwhile should we not set the standard high, that when Japanese Christians do plan and build women's colleges there may be some inspiration to them in what has been already done? One *grand* school forbids low aims in others. Witness those children and grandchildren of Mt. Holyoke found in remotest Africa and the islands of the sea.

It is plain that for some time to come the only high education of a Christian type that can be hoped for by any Japanese girl must be found in our Mission schools. It seems to me that this lays upon them a heavy responsibility.

And what is our *opportunity*?

You may have noted in a recent issue of the "Japan Mail" the following statistics taken from the "Jogaku Zasshi."

At the present time there are, in Japan, one Peers' Female School; one Higher Normal School, 30 Government or private female Schools,

two Municipal Schools, 21 Ordinary Normal Schools; 65 Protestant Female Schools; 4 Roman Catholic Schools, two Greek Church, 5 Buddhist, 23 other Female Schools, making a total of 158. But it is said that these statistics do not include all the Roman Catholic schools in existence, and that hence it is correct to affirm that more than half of the Girls' Schools in the country have been established by Christians.

More than half of the girls schools in the whole empire in the hands of Christians! This is our opportunity. I read elsewhere that the Vice Minister of Education not long since acknowledged that at present the education of woman is mostly in the hands of Missionaries. The government itself acknowledging that we are educating the women, looking no doubt with interest to see what our thought of a really good education may be. This is an opportunity.

The fact that the possible closing of private schools is now under discussion should not too much discourage us. It is better to have the subject ventilated and thoroughly understood. Considering the great difference of opinion that exists among the members of the Educational Council and the strong champions to be found on the side of a liberal policy we have at least as much ground for a hopeful view of the case as for a dark one.

And then the girls themselves. What an intense longing there is among the rising generation of girls to have their share in all this progress with which the air is thrilling—a sort of blind instinct with many of them guiding them to their rightful place as butterflies are guided to flowers and bees to honey. How familiar many of us are with the request, professed with a voice trembling with repressed

eagerness and eyes which let us see the life hope trembling in balance: "I will do anything if you will but let me study. I will not mind the roughest work but do it gladly." And does not the good use Japanese girls make of their advantages, the pathetic joyful abandon with which they fling themselves into study that our girls at home would take as tasks entitle them to our sympathy? Ought we to clip their wings just when they begin to fly, or rather let them try what wings are made for? And then the advanced course of study is a question of profit and loss. To reap the fruits of the sowing in the early years of a girl's education we ought to have the patience of the husbandman and cultivate until the harvest. A girl who leaves school at an early age is apt to have her best aspirations dissipated by contact with new influences and surroundings. It is only when these half formed aspirations have settled into convictions that they become influential. I remember hearing my mother say repeatedly, and many friends agreeing with her, that the last years at school were those she most appreciated and those which had most to do with forming her ideas of life and duty. I afterward verified this in my own school days. There comes a *thoughtful* period in a girl's life when she is open as never before to the appreciation of knowledge, the recognition of responsibility, the influence of example. If she can spend this time in a Christian school it counts for more than any of the intervening years since early childhood. If I may be pardoned for referring to our own experience in the Joshi Gakuin, we feel strongly that the last two years are the most valuable in the whole course. The pupils have then sufficient maturity to do really scholarly work and to gain the full benefit of their ad-

vantages. Then it is that we see the theorizing of early years working itself out in character. (Miss G's simile—loaf of bread.)

What I have said thus far has been a plea for a high standard, the question is—*how* high? I believe that we ought to try to make the curriculum in our Mission Schools at least as high as the highest in Japan—if possible we ought to take the lead. The best scholars will seek the highest schools. We want some of those best scholars. I do not think it necessary or desirable that our curriculums should correspond with those of the government. Far better to have an independent course, the one we consider best adapted to the ends of true education, physical, mental and spiritual. We can offer certain advantages no government school has at command. In certain respects it is impossible for us to compete with them. But let our course average up with theirs. And let the girl who wants the highest and broadest education to be found in Japan feel that she can obtain it in a Christian School.

Of course it is not practicable for every Mission school to aim at the highest course of study, but *some* schools *ought* to do so. It seems to me it would be well if the schools which fix on a briefer course could make that lead up to one of the higher institutions. In a few cases this has been tried and it often proves an inducement to wavering pupils to stay to graduate.

I do not think we have yet a single school with a course as high as we ought to aim for. The *best* educational opportunities are open to girls in Europe and America and should be open to the lovely girls of Japan who would make such use of them as to disprove the fear that education will "spoil" them. We ought to have more liberal equip-

ments in library and apparatus; and faculties less overworked and continually freshened up by the infusion of new blood. We need the support of the churches at home and of all friends of Christian education in Japan. And especially we ask the prayerful sympathy of missionaries engaged in non-educational work, for our aim is inseparably linked with yours. We want Japan for Christ. Miss Searle, of the Kobe College, which is doing such noble work in the cause of higher education, writes: "The education should make *Christ* the centre of all life and thought." We want to give the girls in our schools the best advantages that they may use those advantages for Christ. We want to help to provide Japan with women who can do such work as only the highest can do—and who will do that work for Christ.

A LETTER ON WORK IN THE LOOCHOO ISLANDS.

AS Christian work has been carried on in the Loochoo Islands for a number of years it has seemed important that the agent of the Bible Societies Committee in the field should make a visit there and ascertain from personal observation what is needed in the way of providing that part of Japan with the word of God.

Steamers to Formosa leave Kobe about 3 times a month and stop at the Loochoo Islands on their route. The trip from Kagoshima, which is the most southern part of Japan, is made in 42 hours.

I reached the Loochoo Islands on the morning of the 6th. of Dec. and left on the 10th.

The total population is given in the reports of the Japanese government as 428,000. Up to the year 1875 the control of the Islands was

in the hands of a King who paid an annual tribute to China and at the same time recognized the supreme authority of Japan.

From that period the Japanese government has assumed the entire direction of affairs and the King removed to Tokyo where he lives in retirement.

Before the Japanese took possession there were no schools and only a small part of the people were taught to read and write the Chinese characters. Now there is a complete educational system with schools of various grades in which the same course of instruction is given as in other parts of Japan. At Shuri, the capital, I made the acquaintance of the Head of the Normal School in which there are 150 pupils. Owing to the low state of morals the schools for boys and girls are entirely separate.

I found there was no trace of any results from the work of Dr. Bettleheim who went to the Loochoo Islands in 1846 or the Catholic priests who were there at the same time. The people were forbidden to attend services, and even to sell food to missionaries. Dr. Bettleheim left the islands on one of the ships of Com. Perry's Expedition in 1853.

The American Baptist Mission began work there in 1891. The following year the Methodist Episcopal Church sent one of their members to survey the field and it was decided to occupy it. Subsequently the Church Missionary Society established a mission also. Each of these societies is represented by a Japanese evangelist, and these are superintended by some missionary who makes visits there from time to time. Rev. Mr. Thomson of the Baptist Mission was with me on the whole trip from Kobe and return.

Thus far but few converts have been made among the natives. As a race they are very indifferent in

regard to religious matters and with the exception of ancestral worship there is but little attention given to anything beyond their present and bodily wants. There are a few Buddhist priests who have only a small following and are chiefly supported by their compensation for services at funerals.

I was told that the most numerous and influential sect of the Buddhists in Japan has been raising funds for the erection of a very large and imposing temple at Nafa, and the plan is to make a great effort to convert all the people to their faith.

The oldest native Christian is the Bible seller at Nafa. As so few of the people can read, and but a small number of those are being reached with the Gospel, there is but little sale for the Scriptures. The Bible seller has gone about and tried to sell his books but could get almost no purchasers except among those who are either Christians or inquirers. He therefore supports himself by selling medicine. In that way he finds out who is interested in Christianity and desires to buy a copy of the Scriptures.

Before this man became a Christian he was very dissipated and his face indicated plainly that he was a man addicted to drunkenness and vice. But since his conversion his countenance has so completely changed that it is a matter of general surprise and comment; as well as a demonstration to all of the benefits of the Christian teaching.

The question has been raised as to whether there is not a need of a special translation of the Scriptures in the Loochoo dialect. But it is quite evident that such a work would be a waste of time and money. The people would not be able to read such a translation when made, and still more understand it. As the Japanese are making special efforts to introduce their own lan-

guage it would be unwise to attempt instruction in any other. It will take time and much effort to arouse the people to a sense of their spiritual need and a desire for the bread of life.

The occupation of the Islands by the Japanese will probably be a great help to the spread of the Gospel there. It has resulted in a general system of education, and is sure to stimulate the people to seek something better than they have thus far known. But the present influence of the Japanese is not especially helpful in a religious way. There must be a change in the attitude of the Educational authorities towards Christianity before the schools will exert any important influence upon the moral and spiritual life of the rising generation. We are looking for such a change in Japan; and not only more of toleration but, many in that department who shall be representatives of the Christian faith.

The result of much inquiry and careful observation has resulted in the conclusion that the Christianization of the Loochoo Islands can only be accomplished by some other agency than is now being employed. The evangelists sent from Japan do not attract the natives to them so as to get their confidence and prepare the way to instruct them in spiritual things. They assume an air of superiority and treat the people as masters instead of children of the same Heavenly Father and equally objects of his love and care.

The field is a desirable one for some missionary from other lands. Now is the time to begin work and the quicker the better.

H. LOOMIS.

THE LATE MR. EISHO.

THE death of Mr. Ho Eisho, a Chinese Christian, who, by long resi-

dence in Japan, and his ready command of the language became in popular estimation a Japanese subject, took place on Friday, 9th inst., at the Charity Hospital near the Race Course. He had a remarkable history, and was a man of great energy of character. Born in the south of China, of parents engaged in paper manufacture, he took a more rapid way of accumulating wealth; emigrated to Yokohama; carried on his business here and soon became a landholder, and erected buildings in different localities. Having married a Japanese, his property stood in her name, and it was not long before he was dispossessed of it all. The effect was to drive him almost mad. He took advantage of a passport, or of some Governmental favour shown him by one of the officials, to travel in various parts of Japan. Taken sick, he was brought back to Yokohama; here he came in contact with some Christian believers, and obtained copies in Chinese and Japanese of the Scriptures. He very soon heartily accepted the teachings of the Bible, and became a most exemplary Christian. His earnestness, his zeal, his humility, his benevolence soon came to be recognized by his nationals, by the Japanese, and by the Europeans who came into contact with him.

He abandoned all desire for worldly honour, and took the humble trade of a lamp-mender for the opportunities it gave him of preaching to the people. He had a little cart, containing his tools that he drew around the streets, and when he had a job, he would begin immediately telling of Christianity to the crowds that collected about him. Thus he has gone on, year after year. But on Sundays, and at all religious meetings and though never asking to conduct such, he took a most active and efficient part. In the Japanese meetings he was prompt and pertinent in prayer and Scripture exposition and in exhortation. In mixed Japanese and Chinese meetings he was invaluable

in fluently rendering Japanese into Chinese, for his fellow nationals. Great sympathy was felt when it became known he was sick, and much prayer was offered for the prolongation of so valuable a life. But as his disease proved to be cancer of the stomach he succumbed thereto after a few weeks' confinement to his bed. His chief desire to live was to return to his native province and dissuade the inhabitants against the practice of infanticide, and he also had a desire, amounting almost to a passion, to preach to the Jews of their Lord Jesus.

The funeral obsequies at 1 p.m. yesterday were held in the Furocho Methodist Church, of which he was a member, and the building was filled to its utmost capacity by Japanese, Chinese, and a few Europeans. The Chinese Dragon flag was on the wall, palm branches, crowns and crosses, and beautiful wreaths were there from "Praying Brethren" and personal friends. Two large stands of flowers were the gift of the Chinese to their "Chinese Brother." The standard bore the name of the Holy Trinity. The procession was one of the largest ever seen for a Christian man in Yokohama. The interment took place in one of the best positions at Kuboyama Cemetery. The services at the Church and grave were conducted by the Japanese Pastors. A most affecting part of the services was a metrical history of the deceased written by his pastor, Rev. Yamaka, and sung by a young lady to a Japanese dirge called *Wa san*. Few dry eyes were in the audience during its beautiful rendition with organ accompaniment. It should be added his funeral services were according to his instructions and his parting text was Rev. 3:11 "Behold I come quickly &c." Two other texts might appropriately be added as finding illustration in his death and life. Ps. 116.15 "Precious in the sight of the Lord is the death of His saints;" Cor. 15.28 "Always abounding in the

work of the Lord." The latter if possible more forcible in Japanese *Tsuneni hagemite Shiuno mi-waza wo tsuto-meyo!* (His name singularly means "long life secured!" and is his family name and that given to him in youth.)
—*Japan Gazette*.

NOTES.

Rev. Miyagawa, the Pastor of the Osaka Church, will soon proceed to the West. The members are now raising *yen* 1,500 to contribute them towards his expenses and to express their thankfulness for his faithful work of twenty years for the Church.—The *Gokyō*.

* * * *

The whole number of Protestants in Japan was 28,977, when the Constitution was promulgated in the year 1889. Comparing the figure with that at present, which is 40,578, we find an increase of 11,601 during these eight years, the rate of the increase in one year being 1,450.—the *Fukuin Shimpō*.

* * * *

A pamphlet entitled "*The Use of the Word Jehovah Examined*," is before us. We ask our readers to study it. The Rev. A. F. King has done us a favor in writing on this timely topic. On sale at the Meth. Pub. House, Ginza, Tokyo, and at Seikōkwai, 17 Takegawacho, Tokyo.

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One of the readers of the *Gokyō* writes to the paper that the average amount of the salary of school-teachers of the higher primary course, is *yen* 13.50 and that of the same of the ordinary primary course, *yen*

9,50. In some prefectures, there are very few, who receive the monthly payment of *yen* 20.00. No wonder that over 45,000 teachers are now lacking for the two courses in the land.

* * * *

On the 3rd of January, this year, a special meeting was held in the Central Tabernacle, Tokyo, to commemorate the reconstruction of the building. Rev. Scott, Mr. Ebara, M. P., and some others delivered addresses in the meeting. *Yen* 2,750 was spent for the reconstruction, *yen* 2,248 having been contributed by the Canada Mission Board. It was eight years ago that this Tabernacle was constructed.—the *Gokyō*.

* * * *

At this late date *The Japan Evangelist* would offer to the family of the departed Rev. C. E. Garst the sincerest sympathy in their loss. Bro. Garst will long be remembered in Japan. His tall and manly form as well as his earnestness and ability as a missionary of our Lord Jesus Christ will linger in sacred memory in many a tender heart, and in many, an appreciative mind. We hope some one will soon furnish us with a sketch of his life and work.

* * * *

The Tokyo City Assembly is reported by the *Yomiuri Shimbun* to have decided to express its desire that it prefers a Buddhist chaplain to a Christian chaplain, for the Sugamo Prison. Whether this desire will be satisfied or not is, of course, not in the power of the city but in that of the Home Department. Previous to this the Department was menaced by Buddhists, in connection with the employment of Rev. Tomioka in the chaplaincy

of the said prison, and now the Assembly has been forced to make the above decision. The difficulty is that the electing votes, both in the city and in the districts, are almost entirely in the hands of Buddhists.

* * * *

According to statistics prepared by the *Chugaku Sekai*, there are now in Japan 27 middle schools recognized by the Educational Department, the whole number of their students and teachers being 9,145 and 404 respectively. Of these, 7 are professed Christian schools. Besides these, there is about the same number of private middle schools not recognized by the Department, and therefore not under its direct regulation. Add to the two kinds of the schools some 145, which are maintained by the prefectures of Japan, then we shall get the total of the schools in her dominion.

* * * *

Let us not forget that the date of the Universal Day of Prayer for Students is Sunday, Feb. 12th. We would urge our friends and readers to do all in their power to make that day a memorable one. Throughout the world we see bands of College and University men coming out bravely on the Lord's side. Among them are choice spirits that will help to shape the future of the human race. And here in Japan we number such among our own personal friends. Joining with the hosts of Christians and Students throughout the world, let us wait upon the Lord with our special requests. The Lord bless "The Holy Hope of Youth."

* * * *

We are informed from a reliable source that the Doshisha matter is in a fair way to be satisfactorily

settled. The Amer. Board sent the Hon. N. W. McIvor to Japan last Sept., to try and settle the matter. After three months of conferences and negotiations, with apparently no result, the Trustees of the institution have resigned; and the Japanese and foreign donors, or their representatives, are asked to name a new Board of Trustees. It seems probable that the school will be reorganized and conducted in accordance with the wishes of its founders and of the donors of the large sums of money which have been given to it. The purpose of its founders was to make it not simply a school for the training of Christian evangelists, but a school where young men would be trained under the best Christian influences and enter into all the professional and business relations of life as earnest Christians and most loyal and useful subjects of his Majesty, the Emperor of Japan.

All reports which represent the founders of the school, as having any narrower purpose are misrepresentations.

* * * *

On the Universal Day of Prayer for Students, Sunday, Feb. 12th, it may be well for us to bear in mind as a topic for thankfulness the great blessings which God has poured out upon the Intercollegiate work for young men. In many colleges and universities throughout the world earnest young souls are turning to Christ. The measure of success in enrollment of young men in Bible study at these various seats of learning is in itself an incentive to praise. Missionaries would do well to keep in touch with this world-wide kingdom where youth is Prince and Manhood in Christ is King. The Student world is bound to have a still deeper influence in missions as the years come and go. Tell your Japanese student friends of the glorious witness that many of our

Western colleges and universities are bearing for Christ. O that Japan might learn that Christ has His place in the halls of human knowledge:

* * * *

It was on the 30th of December that a crowd of people attended a funeral in the Y. M. C. A. Hall at Kanda, Tokyo. The deceased was Rev. C. E. Garst. Mr. Nemoto, a member of the Diet and a friend of his, conducted the meeting. The following is a sketch of the life of the deceased missionary, which was read by one of his helpers. The late Rev. C. E. Garst was born on the 3rd of August, 1853, in the state of Ohio, as the sixth son. His father, an octogenarian, still lives, though his mother entered into the eternal rest, when the son was twenty years old. It was in the nineteenth year of his age that he entered an agricultural school, afterward studying in the Military College at West Point. His family belongs to the Presbyterian Church, but his study led him to acknowledge the truth of baptism by immersion. In the second year of his marriage with Miss Laura De Lany, he came to Japan. Akita is the place in which the missionary began his work, and the church in this town is the mother of all the churches of his denomination in Japan. After eight years of untiring work in the North-Eastern district of the Empire, he returned home for furlough. Ibaragi, Fukushima, Yamagata, and Hokkaido were the fields of his work, after his second arrival in Japan; the headquarters having been in Tokyo. It was at the beginning of December, last year, that he was seized with a sickness, never to recover. On the 28th of the month, this good worker died a beautiful death, leaving these words, "I am convinced of the resurrection,—immortality, and now thank God; I know in what I believe; angels now appear before me; my life was a mission." One of the attendants from

Sendai made a short address of remission, in which his theory of single tax and other political opinions were mentioned. The bereaved wife is said to leave Japan for home, on the 17th of January, this year, for the education of their children. May the blessing of God be upon the family!—the *Gokyō*.

* * * *

A Missionary Vessel for Japan.—

Several years ago a lady from Scotland became interested in the work of a missionary of the American Baptist Missionary Union at Kobe, Japan, Rev. Robert A. Thomson, and especially in his description of the needs of the people of the Liu Chiu Islands, who were entirely destitute of the gospel. She placed in his hands a large sum which provided for the support of an evangelist in those islands for several years, under the auspices of the Union and the direction of Mr. Thomson. That work is still continued, and as these islands are only six hundred miles north of the Philippines, this outpost furnishes a favorable basis from which to extend the work of the Union to the new conquests of our American government.

After some years it pleased the Lord to call this devoted and benevolent disciple to her heavenly home, but her mantle has descended upon her son. For some years the utter destitution of the people of the islands of the Inland Sea rested heavily upon the heart of Mr. Thomson, and, inspired by his representations, this son gave £2,000 to provide a steam vessel by which missionary work might be carried on among these islands, hitherto wholly unreached by the gospel.

Upon consideration it seemed best to invest half of this money, the income to be used for the support of the mission, the other half to be used to build a sailing vessel, suitable for work among the islands, which

could be more cheaply maintained than a steamer, and this course was decided upon with the consent of the donor. More recently it has appeared that, owing to a large increase in the prices of everything in Japan, which has followed the remarkable development of life and living in that country, the schooner, plans for which were drawn under the supervision of the generous donor, could not be built for the \$5,000 set aside for that purpose. Upon learning of this fact from Mr. Thomson and Capt. Luke W. Bickel, who has recently gone to Japan to be the superintendent of this new mission, the donor immediately forwarded his check to the Union for £500 additional. This provides fully for the cost of the vessel, as well as a sum for the maintenance of the work. The entire gifts to the work of the Union from this generous mother and son in Scotland thus amount to more than \$16,000.

We would that this example might inspire many in our own land, to whom the Lord has given large sums, to use for his kingdom with the same wise benevolence the money which God has placed in their hands.—*The Baptist Missionary Magazine*.

TABLE OF CONTENTS.

JAPAN OF 1898	1
LITTLE O YOSHI SAN	2
JAPANESE IMPERSONALITY.....	11
EXPERIENCES OF A CHRISTIAN OFFICER IN THE LATE WAR.—Lieutenant X.	15
WORLD'S W. C. T. U.—Conducted by Mrs. Carolyn E. Davidson.....	18
WOMAN'S DEPARTMENT.—Conducted by Miss Annie S. Buzzell	22
GRANTED THAT MISSION SCHOOLS FOR GIRLS ARE A NECESSITY IN JAPAN WHAT SHALL THE STANDARD OF THESE SCHOOLS BE?....	24
A LETTER ON WORK IN THE LOOCHEO ISLANDS.	28
THE LATE MR. EISHO	30
NOTES	31



REV. CHAS. E. GARST.

The Japan Evangelist.

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CHAS. E. GARST.

IT becomes the sad task of the writer to pen the obituary of the President of our Mission, the editor-in-chief of our magazine and the oldest missionary connected with our work in Japan.

Chas. E. Garst was born in Dayton, Ohio, U. S. A., Aug. 21, 1853. From Dayton he went with his parents to Iowa where he worked on the farm in the day time and spent his evenings in study. After spending a few years in the common schools he entered Iowa State Agricultural College. Here he cut wood, dug potatoes, tended horses and all such work, in this way paying for his schooling. At the age of 19 he entered the Military Academy at West Point. Here he was known for his earnestness and

zeal in attending all the meetings of the church and especially the prayer meeting, often under the greatest difficulties. During the four years of his stay in this school he was a constant reader of the Christian Standard, and it was in this way that he came to know that the sprinkling, which he had received when a baby, would not stand as valid baptism. Upon graduating from the Academy in 1876 he went to Dayton where he was immersed by M. D. Todd. Upon receipt of his commission he went at once to Ft. Union, New Mexico, where he began his career as a soldier only to give it up at the call to "promotion" from the ruler of the Universe. He served as an officer at several different places in Texas, Dakota and New Mexico. While in Ft. Stanton, New Mexico, he was often found in prayer. "I believe Charley has some deep plan in mind for I often see him in his room alone praying," was the remark of one of his fellow soldiers. In 1880, with the intention of entering the Ministry, he sent his resignation to Washington and entered Butler College. However, at the instance of his friends he withdrew it and returned to his post to settle up affairs. It was at this time he first met Laura Delany, who afterwards became his faithful wife. They were married Nov. 8, 1881. From the time they were married they began to read and think and pray about the heathen. With the intention of becoming self-supporting missionaries in Africa

Mr. Garst invested in an extensive stock farm in New Mexico. This proved in the end to be a losing investment. During all this time Isaac Errett, Editor of the *Christian Standard* and Corresponding Secretary of the Foreign Christian Missionary Society, who knew and had a personal interest in the Delany family, kept a close watch over the daughters. When the proper time came he made the offer to Mr. and Mrs. Garst to become the Board's representatives in Japan, which offer they accepted at once and sailed for Japan in Oct., 1883. His resignation as an army officer, however, did not take effect until the following year. They came to Japan in company with Mr. G. T. Smith and wife. Upon coming here they were located for the first six months in Yokohama where they spent the time in studying the language and consulting with other missionaries as to the best field to take as the beginning of the new mission. Mainly at the instance of the Baptist mission they finally determined on Akita, in Akita Ken on the west coast. They moved to Akita in the spring of 1884. Bro. and Sister Garst lived four years in Akita. During their stay here they passed through the usual trials of "first work." They were misunderstood, even abused and hated for Christ's name's sake. From Akita they moved to Shonai where they lived a little over three years. Here Mr. Garst spent much time preaching in the small towns and country places, often putting on straw sandals, and with a large bag full of Bibles on his back, he could be seen walking from place to place. I have heard him say that there is hardly a district or country office or police station north of Sendai which he has not visited some time in his travels.

In 1891, after eight years of hard

service, he with his family returned to America for a short visit and rest, which, however, was lengthened into a two years vacation on account of the sickness and death of their eldest boy. In Sept., 1893, they returned to Japan for a second term.

It was in Nov., 1893, that I first met Mr. Garst. Since that time I have been associated with him in all the trying work of mission life. To picture him in all his full manhood would require a more cunning hand than mine. In mission meetings when things would come up which seemed to be about to disturb the whole mission one of Bro. Garst's dry jokes would bring things about satisfactorily to all. He had a familiar way of expressing himself with reference to those who could not understand what was very plain to him by saying; "I think we had better order some blue putty for that man." During the war with Spain I heard him say; If I were America I would say to Spain, "Get out of the Atlantic and Pacific oceans." He would often remark about the condition of the Spanish provinces. "I don't take much stock in a country where dried apples are a luxury." He wrote his family while they were visiting in China that "being alone was some thing like oysters on the half shell without the oysters." His jokes always had a point to them as the following will testify. While on an evangelistic trip we were staying at the home of a friend where they had a servant who seemed always to be bowing and scraping and as a result was always behind at morning prayers. Mr. Garst said "she reminded him of a pig's tail always behind and turned up." His jokes were always surprises and to say that they were original would be trite. He tells a very interesting

story which illustrates very well the conditions of the Buddhist priesthood. It was in the early days in Akita. Mr. Garst invited an old priest to take dinner with him. In the midst of what seemed to the half starved priest a great feast, he asked for wine. Upon being told that the missionaries did not drink wine, he asked permission to smoke as he found it quite impossible to get through with all there was to eat without either smoking or drinking. Permission having been granted he puffed away on a "two fer" in the full dignity of his profession. At length the lady of the house asked him if he had a wife. He answered "No: but I have three concubines." The feast ended by the priest saying, "the worms in my stomach will be surprised by this feast."

But that in which he towered above all was his zeal for humanity. He loved men. When he said during his sick hours concerning Japan, "this is my body broken for you," it was indeed a true saying. He often spoke of "our country" in speaking to a Japanese audience. "Dojo, dokan," "same heart, same feeling," was the expression he used when describing his feelings toward Japan. He loved Japan and whatever he said or did was with the intention of making Japan better. "He loved Japan more than we," was the remark made by a member of Parliament not yet a Christian. He suffered for Japan. I have been with him when we would carry our baggage on our backs for miles, and on the trip which proved to be his last we walked 15 miles in three hours in order to meet an engagement. "That place is too dirty for you to go to," was the advice given him by one of our most daring and faithful evangelist. "Are there people there who have not heard of Christ?" "Yes." "Then we

must go." On foot, through rain and shine, he bore the banner of the cross. Nor tide nor wicked men could keep him from the suffering and the lost. His one theme was the resurrection. "We honor graves," I heard him say in addressing an audience of ancestor worshippers, "and the grave we honor most is an empty one, the one in which the son of God spent three days and nights." "He was brave and fearless. We were in a meeting near a famous Shinto temple to which the fishermen offer one fish for every boat which returns safely to shore. It was in the midst of a crowd of idol worshippers who had little sympathy with the foreigner. Of the boats which came in and out from that little place there were not less than a thousand. Mr. Garst did not hesitate to condemn the practice of offering fish to the lazy priests who could offer nothing in return save to deepen the darkness in which the people were struggling. He looked, and was, every whit a soldier as he stood there and faced that crowd and plead with them in Christ's name to be reconciled to God. His face lighted up with a heavenly smile as he spoke of the resurrection and of the joyous life eternal beyond the grave for those who would obey Christ.

Mr. Garst was a liberal man. He had strong views on many subjects yet he was always glad to offer those who held the opposite view opportunity to express themselves.

He was a man of great sympathy. No one was sick or suffering but that received a word of encouragement from him. "He suffers more for me than I suffer for myself." "He seems my peculiar friend." On his trips through the Empire he never neglected sending words of greeting to his friends and fellow workers. They always knew of his

success and felt that he was one of the family, as it were.

He was very fond of God's word. On our last trip he was continually reading his Bible in the Japanese translation. He marked it well and loved to dwell on its beautiful passages. As a consequence his preaching was Scriptural. He spoke in the words of the old prophets.

"My waking and my sleeping thoughts have been of righteousness." These are the words which he uttered just before he passed to the other world. If ever a man spent himself for righteousness that man was Chas. E. Garst. His ideal was righteousness and his "eternal hope" was to "be clothed with the righteousness of God." "My life is my message," were the words which he used in answer to the question whether or not he had any thing more to say. A glorious message. One that we are all proud of and one which speaks with great power for the "righteousness of God." To us who are to take up the work which he so nobly began, this message speaks words of encouragement and sympathy. To us he leaves the pattern of a victorious life. He strove and succeeded against great odds. We too, if we follow him, wherein he followed Christ will succeed. To the brethren in America it speaks in words of command "Turn not back till this glorious conquest is ended." The desire for more missionary graves, expressed some years ago, is fast being gratified. Japan is sealed to Christ by the blood of two martyrs: Mrs. G. T. Smith, who lies at rest in the lonely grave at Akita, and Chas. E. Garst who pillows his head beneath the sod of "Aoyama."

When I looked into his face for the last time, the first time to receive no welcome smile, I thought on the inscrutable mystery of death.

Do we play our little part and pass forever from the stage of existence? Does life end on this "bank and shoal of time?" What means the funeral oration and the lying epitaph if life ends at the grave? We strain to catch the answer of the spirit world and an angel whispers in our ear, "there is no death." But oh, how lonely we are without thee, thou friend of all the years. Thou hast gone to join the choir innumerable of the immortal dead who sing in heavenly strains around the "great white throne." We must tread without thee "this lower way" amidst the tempest and the shrine torn by the wayside brier and tired from the weary journey, we hope to meet thee on the shores celestial in the better world.

H. H. GUY.

Seisho No Michi.

Tokyo, Japan, Jan. 10, 1899.

DEATH OF THE REV. C. E. GARST.

WE regret to chronicle the death of the Rev. Charles E. Garst. He had been sick only about a month; and was at first attacked with *la grippe*, and afterward with pleurisy, but finally strong symptoms of pneumonia set in. His wife and children were absent on a visit to her sister, Mrs. Dr. Macklin, in China; but they returned about a week ago to find him somewhat better. However, an operation was found necessary; but even after that he did not rally, and gradually failed. He retained consciousness till about an hour before death, which came at 2.25 on Wednesday morning. The end was quiet and peaceful, and the fact that he called often for his wife to sing, "Faith is the victory," is sufficient evidence of the triumph of his faith. He has been a very earnest and devoted missionary, and has

sacrificed his life in the prime of his years.

He was only 45 years of age, and first came to Japan 15 years ago. He was a graduate of West Point (U. S. A.) Military Academy, but abandoned regular army service to enter upon a missionary's life. He spoke Japanese excellently and was beloved by the Japanese people. He has also been well-known as an ardent advocate of the Single Tax. He leaves a wife and three children.

The funeral services will be held in the Y.M.C.A. Hall, Kanda, Tokyo, at 2 p.m., to-morrow, Friday, 30th inst. But, as the body will not be taken to that place, those who wish to view the remains may call at the residence, 44, Tsukiji, this (Thursday) afternoon. Interment strictly private. Memorial services will also be held in the Union Church, Tsukiji, at a date to be announced later—*Communicated.* *Japan Mail.*

THE LATE REV. C. E. GARST.

RESOLUTIONS OF RESPECT.

THE following resolutions were adopted by the Foreign Christian Missionary Society's Committee in Japan:—

"Whereas (1) God, in His wisdom, has seen fit to remove from among us our beloved brother, C. E. Garst, and

"Whereas (2) this Mission is made to mourn the loss of a fellow worker and wise counsellor,—the senior member of our Mission, and

"Whereas (3) his wife, our beloved fellow worker, Mrs. Laura De Lany Garst is thereby necessarily withdrawn from the mission field;

"Be it therefore resolved:

"That (1) we mourn his loss, not as those who have no hope, but, in accord with what we know would be the wish of our brother, and the will of our Father in Heaven, we continue

in the course he ran so well, and gained the victory:

"That (2) we follow her and her children with our love and prayers, and esteem her as an absent member of this Mission."

"Foreign Christian Missionary Society's Committee in Japan,

per

{ Miss KATE V. JOHNSON.

{ E. S. STEVENS.

Tokyo, Jan. 3rd, 1899.

MEMORIAL SERVICES.

BROTHER Garst died on Wednesday, December 28th., 1898. On Thursday morning his body was brought down from the room upstairs where he died and placed in the casket in the front room which he had used for his study. The casket was surrounded by palms and covered with wreaths and crosses of flowers sent by friends, both Japanese and foreign. The casket was set upon an outspread Japanese flag, for he had given the best fifteen years of his life for the good of this nation; while draped above the casket and around a recent picture of Bro. Garst was the "starry banner," for he was a "defender of the flag." Next to being a soldier of the cross he was a soldier of the great republic. Thursday afternoon his body lay in state and friends of several nations came to take a last look at his calm, noble face. He looked so natural, so peaceful, with his hands folded in a way that he was accustomed to fold them when preaching. It is not a common thing for Japanese men to weep, but many of his Japanese friends burst into tears as they approached the side of the casket, and with voices choked with emotion expressed the general sentiment that he had given his life for them.

The services at the home Friday

morning preceeding the interment were brief and informal. Brothers Ukai, Pruett, Dr. Worden and Aoyagi offered prayer, several Japanese hymns were sung and "Sweet Bye and Bye" with chorus repeated several times. Then the cortege started for quiet and beautiful Aoyama, the "Green Mountain," the home of the departed. The only services at the cemetery were prayer by Bro. Kawamura, singing of "Faith is the Victory," benediction by Mr. Guy, and the singing of the Japanese National song at the close of the service. Bro. Garst lies buried by the side of Dr. Verbeck, the veteran missionary who went to his reward but a few months ago.

The Japanese Memorial services were held in the Y.M.C.A. hall at 2 P.M., Friday, the 30th. At Bro. Garst's request Mr. Saito and Mr. Kawamura, two evangelists with whom Bro. Garst had for many years been associated in evangelistic work, made the chief addresses. Mr. Saito gave a brief sketch of Bro. Garst's life and told of the ways in which he had influenced Japan and the Japanese. Mr. Kawamura, with unrestrained emotion, related many incidents that had occurred when they were on evangelistic tours together. He said that Bro. Garst noticed so many little things that could be remedied and the cause of the poor and distressed relieved. It was for the betterment of the poor that he was an advocate of the theory of the single tax. Mr. Aoyagi, of the Meiji Jo-Gakko, read the Scripture lesson, Mr. Kawai, of Ashikaga, offered prayer, telegrams of condolence from different parts of the empire were read, and Mr. Nishioka, pastor of the Hongo church pronounced the benediction. Mrs. Topping played the organ and the singing of the Japanese hymns was participated in by the large audience gathered to do honor to the memory

of a "Defender of the Faith." Mr. Sho Nemoto, member of Parliament from Ibaragi Ken, where Bro. Garst and Bro. Guy have made several evangelistic trips, was Chairman of the meeting and made a few remarks at the close of the service. The Editor of the Magazine of Sociology spoke briefly and a poem was read by Mr. Aoyagi. The poem has been translated into prose and will appear elsewhere in this issue of the Evangelist.

The English Memorial Services were held in the Union Church, Tsukiji, on the afternoon of Friday, January 6th., 1899, with Mr. H. H. Guy as the Leader, and the following program was carried out:

Song, "Faith is the Victory."

Scripture Lesson, II. Cor. 15: 35-58, Mr. Guy.

Prayer, Dr. T. T. Alexander.

Song, "I know whom I have believed."

Opening Address, Mr. Guy.

Short Addresses, Dr. Alexander, Mr. Pruett, Mr. Bunting, Mr. Voegelien.

Song, "My Faith looks up to Thee."

Short Addresses, Dr. Worden, Mr. Stevens, Mr. Leavitt, Mr. Bennett.

Song, "Jesus Savior, Pilot Me."

Benediction, Dr. Milliken.

Mr. Guy, in opening the services, said, "We have met here this afternoon to keep in memory the life of one of our fellow workers and I have been asked to take charge of these services and to say a few words concerning Brother Garst. His was as a face from which flowers received a welcome smile, and when I looked into his face for the last time, the only time that I never received a welcome smile, I thought upon the inscrutable mystery of death. I thought upon the worthlessness of human ambition and the great worth of character. "My waking and my sleeping thoughts have been of righteousness" were the last words of Bro. Garst that impress themselves upon my mind. I have traveled with Bro. Garst on evangelistic trips throughout Miyagi Ken, Fukushima Ken, Ibaragi Ken and Chiba Ken,

and I wish to say that these words are true. Not only did he think of righteousness but worked for it and worked hard. What his life has left with me perhaps has been different from that which has been left to others. He was a soldier of the cross, his whole life a life of righteousness. As I think of him and as I have worked with him, I cannot express myself concerning his death in better words than those of Oliver Wendell Holmes,

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!"

Dr. T. T. Alexander, the next speaker, said, "As I stated on a similar occasion two or three years ago and now say again, I am reminded of a celebrated painting, a copy of which I have seen frequently, in which there is a young and muscular sculptor, with a mallet and chisel on a piece of marble and all unconscious to him the angel of death approaches and stays his hand, his work is cut off in the midst of usefulness. This was the fact that impressed me when I heard of Mr. Garst's death. Forty five years of age, with an experience of fifteen years behind him here in Japan, a man full of life and energy, well qualified for his position, possessing a good knowledge of the language, he was well equipped for a great work, twenty-five or thirty years of service yet, a man of soldiery appearance, fine physique, the picture of health, there seemed to be a long career for him in Japan, but the angel of death cut him off in the midst of all.

The best legacy one can leave behind him is life and character. I

am told that Mr. Garst said "My life is my message." Well said. Devoted to his work in Japan he well said "My life is my message." I am sure that no better legacy could be left to us and to Japan. The first thing that impressed me in Mr. Garst's life was that he was a man of purpose, a purpose in every thing he did. This is true no doubt of all of us, but Mr. Garst's purpose took a very deep hold of him. I heard some one say recently, since his death, that he had impressed himself upon this nation. That is true. In this I find a lesson for us all. There is nothing like being right and positive. His earnestness and devotion were well known. Every word Mr. Guy has said is true. It is now just fifteen years since I first met Mr. and Mrs. Garst and Mr. and Mrs. Smith, their co-workers, in Yokohama, in the Temperance Hotel, wondering where they would locate. I had been here six or seven years and we were talking over the matter of what the prospects were. New men delight in all the prospects of the work. It was not long after that until Mr. Garst went to Akita, and his work there will tell for eternity. Our sympathy goes out to Mrs. Garst and children and we all feel that God is a husband to the widow and a father to the fatherless. What is dark now will be light and blessing and glory then."

Mr. Pruett spoke as follows: "Precious in the eyes of the Lord is the death of his saints. Truly the life of our lamented brother is known and read of all men. From whatever view-point we may consider his character we are impressed by his faith and zeal. His bright life was as wide as the needs of humanity. To love righteousness and hate iniquity was his ruling motive. I wish to speak especially with reference to his late illness and his patience in suffering. More than

three weeks ago I received a telegram to come to 44 Tsukiji to help in a humble way to minister to him. In his suffering moments he often said "Who shall deliver me from the body of this death?" "I know whom I have believed." "Faith is the victory." "My body is broken for you." "The zeal of the Lord's house hath eaten me up." How true these words were! From the time he came to Japan his whole thought was the extension of righteousness and truth among the people of Japan. A few days ago I received a letter from Mr. Isobe, President of the National English School, in Kanda, in which he said that the life of Mr. Garst had been impressed upon the Japanese people so that they would never forget him. They knew him as a missionary and as a politician, as a single taxer. How earnest he was as a single taxer! All men have not looked into this matter. We know he was pure in thought, word and deed, a Christian, devoted to God and to righteousness. According to his own words he gave his life for what he believed to be right. Concerning the single tax, he often said "I don't ask men to believe the single tax, if they will only look into it and read and study for themselves. Only consider the single tax, is all I ask." Now we ought to investigate these things for ourselves to see if they are true, and so I would like to recommend two books which if you will read you will get both sides of the question. These books are the *Theory of Human Progression*, by Dove, and *Civil Government*, by David Lipscomb, of Nashville, Tennessee. Read these two books. In Mr. Isobe's letter he also said that it is not too much to say that the zeal of Mr. Garst in preaching the single tax paved the way for the passage of the Land Tax Bill which has just been passed by the Japanese Parliament.

I wish in conclusion to read the dying words of our brother, the message which he left for his friends and fellow workers and dear children. "Please give my love to all the relations and tell them I can only commend them to God. Remember me to McLean, Loos and Rains and all my fellow workers. Tell the children that I have loved them so, and am sorry that I cannot be a father to them longer, they must trust in the Lord and obey their mother."

Mr. Bunting said "I would like to say that for the last fifteen years I have had the privilege, as a man engaged in business in a heathen land, of knowing one sterling Christian man, and that man was Charles E. Garst. He is not dead to me, he is not dead to you. Some of us business men in the open ports look up to missionaries and preachers and expect them to be more than ordinary men, and there are others who look upon missionaries as something less than men. I know that Bro. Garst played the man and a Christian. I saw it too when he was in Yokohama, when we used to meet in a Bible class, and we regretted that he and Bro. Smith left the class for Akita. We have never had such a good Bible class since. Some of you may have thought that Bro. Garst was a crank, but his great purpose was to preach to the people Christ Jesus. We cannot describe the creed of the best of Christians. Bro. Garst was a Christian and that was all. He often said that the rum traffic would not be destroyed by a crusade, it will be destroyed by the word of the Lord, the sword will not do it. It took a General Booth in London to stir up the people who passed by the beggar on the other side, and it took Bro. Garst to call the attention of the people of Japan to social questions. Woe is to the man who shuts his eyes to these things. Bro.

Garst always followed his Master with a single eye. He always was a missionary. Woe to the missionary who has too little backbone. Bro. Garst ever in all his goings out and comings in was as an honored guest in my house. All my family loved him. I loved him as a brother. I can say no more."

Mr. Voeglein said "During the illness of Bro. Garst, the first time I met him, a few days after he was taken ill, he seemed to be certain of recovery. The first two nights that I was with him he could not rest very well and asked me many things about what was going on in Parliament, and when he heard about the Land Tax Bill, he asked about the speeches, particularly concerning the speech of Count Okuma, and he made his comments upon it. His pain was of such a character that he wished me to tell him some stories, and so we talked of religion, single tax and other matters. After the first two nights he said, "This will be the last night you will need to come. In a day or two I will be all right and ready for work. On the 21st of December his family returned from China, and in the evening a request came that I sit up with him that night. At nine o'clock I went over and I saw that his condition was not so good, on the contrary, the fever was higher. So about midnight, after all the others had retired, I took occasion to speak to him about his state. "Bro. Garst, you are a very sick man. Have you thought that perhaps you might not recover, and is there anything that you would like to have me do, any Bible passage that you would like to have me read?"

He said, "Bro. Voeglein, will you pray with me?" So I prayed and while I was praying, I was surprised to hear him rejoicing and praising God, and I knew he had received comfort. When I had finished my

prayer, he continued to pray and I can assure you that it was a precious hour between twelve and one o'clock. The Lord was near at hand. "O! Brother Voeglein, how happy I am. Oh! Lord, I commit my family into thy hands." I was sure he was prepared. He no longer asked about Count Okuma or Parliament. He was preparing for the parliament above, and he was prepared, and we have all reason to thank God for it. It was my privilege to be with him when he breathed the last. He knew he was going to die and he breathed his last without a tremor. What a glorious death!"

Dr. Worden said, "I am here to add my tribute to the tributes of others to the memory of Bro. Garst. I never knew Bro. Garst well. I had met him occasionally and had read his articles in the papers, but from the time he called me on the 6th of December, I began to know the man and began to understand his character, and loved him as a brother. I was impressed by his courtesy. Whenever I came it was always with a smile that he greeted me, and as I left it was always "Thank you Doctor, thank you." His thoughtfulness for others impressed me. When we spoke of sending a cablegram to his wife, he said "No. We will wait a day or two, and I will be well." All through his painful illness, and his illness was of such a character, that the pain was intense, he was always thoughtful of others. He often said "I feel as though my body was broken in two" and yet all through that pain, he was patient and never wavered. In the midst of his pain he would often say something witty. I remember one expression. "Yank me up," which I suppose he learned during his military career in the west. He was a good man and had his wit and humor. First he was a Christian and a man and he had

a purpose and a motive for everything he did. He was a single taxer and I thought he was cranky, but after being with him three weeks and knowing him I saw that this had gotten into his heart and was a part of his religion. He had received this mission and this was a means of reaching the people. He saw in poverty the cause of many evils in the world. One day he seemed to be very cheerful and said, "Dr. I am very happy. The Land Tax Bill has passed Parliament and my family has come home from China." The single tax had taken possession of his heart. I also am impressed that there is something in the single tax, by the fact of his leaving his position of honor and working for single tax in Japan. I do not know but that I am a convert. Perhaps I am. We Christians should think of these subjects since Bro. Garst gave his life for this theory. He often said he could not preach to the people about the bread of life and the water of life when the people could not get anything to eat. Let us reform society at the bottom. Let the land be taxed and then the people will have bread to eat. Then the missionaries can preach the Gospel to them. I remember our Savior reached the hearts of the people through the body. Bro. Garst had a triumphant death. There was nothing dreadful about it. The breath simply grew shorter and shorter and he passed away. I believe that Bro. Garst is at the right hand of God. He believed the promises of God and death had no terrors for him. I loved Bro. Garst because he was a Christian and a soldier. He is not dead, but liveth and rejoiceth with the saints in heaven."

Mr. Stevens said, "I have known Mr. Garst for about five years. Previous to that time he and his family were in America for about

two years. When they returned it was convenient for them and for us to live in the same house and we did so for about one and a half years. It was a great privilege to live with Mr. Garst and his family. He left an impression upon me that I am unable to express in words. From the very nature of the work at the time when we were all young members of the mission, we depended upon him, feeling that we must do so. I recollect that while he was absent in America and I had just arrived, the only man member of our mission, whenever any matter became very serious, I would always refer it for Bro. Garst's return, and when he arrived he had a great burden. We always worked together in perfect love and harmony and the best thing that we could write to the Corresponding Secretary of the Board was that the mission is in perfect union and the members love one another. But we all know that we are unable to help ourselves in many times, and I have always felt that Mr. Garst was the power of union in our mission. His sympathies were universal. Even the young ladies among us claimed their share with Bro. Garst. He had a peculiar love for each, a father's love, and we miss him today as the father of our mission. We have all lost a father. His sympathies were profound. There was a look on his face that was more than ordinary. Bro. Garst was a man who came as near as any in Japan to the Christ character. You saw a soft and loving expression in his eye. He was just as pure as a child. Never a word dropped from his lips but that was a good word, and that is saying very much. In the character of a disciple of Christ is how he worked and that is the way he lived. Solomon said the man diligent in business should stand before kings. In this light we can look upon Bro. Garst. It takes a

breadth of character to do the work that God calls us to do, and Bro. Garst was able to do the work that God called him to do. And now with the multitudes that have washed their robes in the blood of the Lamb, with Peter, James, John and Paul, with the one hundred and forty-four thousand, Brother Garst stands, having finished the work the Lord Jesus Christ called him to perform."

Mr. Leavit said, "I have been requested to say a few words on this occasion. It is necessary to speak of those things I know about Bro. Garst. I have known him ever since coming to Japan, but it is impossible to know other missionaries intimately, as we all have our different work, but I have met Bro. Garst quite often and was pretty well acquainted with him.

There are two kinds of Christians in the world, this world Christians and the next world Christians and sometimes they do not understand each other, but both are all right. This world is necessary, where we are preparing for the other world. Bro. Garst joined the two ideas. He had no distrust of the Gospel for every human need, but his was not an absolute theological gospel. He was no whit behind others in earnestness in simple evangelism, in preaching to men the riches of Christ Jesus, but that did not seem to him to be merely as a preparation for another life. He tried to bring the kingdom to the people, not praying to God to come, but praying that the kingdom might come into this world. A man who does this will find men who will disagree with him and criticize him and think he is unwise. Once a Northern Methodist preacher went down to North Carolina and began to preach against the institution of slavery and some regulators took him out and treated him to lashes and told him to preach

the Gospel and let slavery alone. And so in these days we hear "Preach the Gospel and let politics and social questions alone." How can a man with his heart full of these subjects keep still, how can he let them alone? While the single tax was Bro. Garst's special reform, he did not neglect other reforms. Temperance received in Bro. Garst a hearty advocate. No question that made for reform, that made for humanity but he was in sympathy with it at once. I have not a word to say about the other world Christian, but I am not sure but that we need more of this world Christians. We must prepare this world for the coming of Christ's kingdom, for the rule of Jesus Christ. All truth is God's truth, all righteousness is practical righteousness. Let us honor the man who is a reformer. Let us honor the Christian philanthropist."

Mr. Bennett said, "I did not have the privilege of hearing the remarks of the brethren, as I misunderstood the hour of meeting. Some of you have spoken in regard to the last hours and of the recent years of Bro. Garst's work. For some years back I have not known him well. A few weeks ago I had a conversation with him riding down to Yokohama, and this summer I met him in Sapporo, through which city I was passing on my work. I remember well when he landed in Yokohama. I called on him at the time. Last night I took down a journal of fifteen years ago and read the different items concerning the time when Bro. Garst and Bro. Smith were in Yokohama until they went to Akita. It is just fifteen years the first day of this month. With you I honor him and have honored him for many things. I honor him most for his devotion and fidelity, his friendship and earnest convictions. He and I did not always agree, but we were firm

friends. I do not know that I can add anything to the thoughts that have already been expressed. I think if Bro. Garst should speak to us now he would say "Don't praise me, don't say anything more about me, but be faithful to your trust and love one another."

At the close of the services, and before Dr. Milliken pronounced the benediction, the following resolutions were read:

"Resolved that the Tokyo Temperance Society recognize in Charles E. Garst a substantial friend and worker, and that we shall ever cherish his name in profound gratitude."

"Resolved that we express our heartfelt sympathy toward his family."

President, TARO ANDO.

Vice-President, SHO NEMOTO.

"The members of the Foreign Auxiliary W.C.T.U. desire to take this opportunity to express their love for, and sympathy with their dear comrade, Mrs. Garst, in the irreparable loss which she has sustained by the removal of her beloved and estimable husband. We affectionately commend her to the care of Him who has promised to be the husband of the widow, and a father to the fatherless. We are deeply conscious that we, with other Associations, have lost a faithful, sympathetic friend and co-worker in the vineyard of our Lord. We humbly pray that this solemn event may be sanctified to all who came under the influence of the consecrated life of our departed brother. He being dead yet speaketh."

Signed on behalf of the Foreign Auxiliary W.C.T.U.

Eliza Spencer Large,
Genevieve Faville Topping,
Corolyn E. Davidson.

Tokyo, January 4th., 1899.

(The above speeches are not reported verbatim.)

M. B. MADDEN.

Sendai, Japan,
February 1st., 1899.

TRIBUTE TO TANZEI TARO.
(English translation of Japanese poem.)

Read at the Japanese Memorial Services.

The principle of the single tax is one of world-wide benevolence. Mr. C. E. Garst was its first advocate in this land. While he was in this world, enthusiasm was the sound of his trumpet, and sincere integrity the emblem of his flag. Whoever has heard his *nom de plume* "Tanzei Taro" has been impressed by his intense boldness. He has now been taken away, but his powerful energy will continue forever and his vital spirit live for eternity. His benign, unselfish presence and frank, sincere disposition will remain in our memory during all our life. The single tax is a principle of great value, but "Tanzei Taro," which means the first advocate of the single tax in Japan, is a name in our Japanese tongue. His bosom was full of that philanthropic spirit that takes in all the world. To love every son of the Father was his motive. He was a missionary from a foreign land, but he had no alien feeling against our country and was heartily glad to be called a native of Japan, so when we remember him, we all feel just as if he was our brother of the same descent. Alas! what a great sorrow, that his home has now lost the husband and father, and his country the just, faithful citizen. He is dead, he is taken. Let all the people of the east and the west, gathered here this afternoon, to honor his admirable character and think over his beautiful traits, remember his earnestness and faithfulness.

KAKUJIRO ISHIKAWA,
Prof. of the Nobles' School.

MAGOICHI S. NUNUKAWA,
Ed. of the Journal of Sociology.
YOSHIHARU IWAMOTO,
TAKESHI R. AOYAGI,
Eds. of the Woman's Magazine.

THE STORY OF A HEATHEN BOY.

IT was some years after the Revolution of 1868 that a child was born in a *samurai* family. The father, having lost his position as one of the vassals of the Lord of Owari, retired to a little village in that province. What a great change was introduced into the country by the Revolution, when thousands of the proud warriors of the different clans were forced to become mere commoners! Sad and piteous spectacles presented themselves to many *samurai* homes, the glory and arrogance having given place to obscurity and poverty. The said family lived an obscure life in the village, their only property being now a little two-story house and several *tsukura** with silk clothes. It once happened that an European stayed for a few days in a hotel near the family. The child, who was a boy, became very fond of the foreigner, though his parents and elder sister did not like him. O how he wished to go with the stranger, when he was about to leave the hotel! The boy now remembers with great pleasure the case in which he provoked his sister's laughter, when he ate up all the scallion, which she produced on her table for herself.

It was in the fifth year of the boy's age that his family again removed to another village, when his elder sister married a merchant in that village. It must have been quite a new thing in those times to see a *samurai* father giving his dear daughter to a merchant, who was yet regarded as

an inferior being. Wide was the gulf which separated these two classes of the people, so that we can distinguish, even at present, the one from the other, by their disposition, demeanour, and expression. The young husband believed neither in Buddhism nor in Shintoism, but adhered to Confucianism, though his mother was an earnest Buddhist of the Zen Sect. The bride was brought up in the family, in which any religion, except Christianity, was indifferently regarded. The boy liked the new brother very much, and used to be taught by him in Chinese every morning before he left his house for business. It often happened that the boy heard his elder sister ridicule her mother-in-law with the phrase, "*gosho-negai*."** But the boy would go to one of the temples of the village, being accompanied by this grandmother, and join the priest and his adherents reciting sutras. The beautifully decorated idols of various saints and gods, the big bell and gong, the piles of Buddhist scriptures, the monk, robed in purple and with a baton, and many other strange things entertained the boy's curiosity.

There were a boy and a girl in this temple. They were of course adopted children; for the priest, belonging to the Zen Sect, led a bachelor's life. They soon became friends of the boy. Thus, the friends of the boy, since his removal to this village, were a priest's children. His mother, who had opened a little school for sewing, got, at this time, some twenty girls as her pupils, the girl of the temple being one of them. Whenever there was a specially prepared meeting for saying mass for the dead, the girl used to carry the boy to the temple on her back, for she was several years his senior. The compound was, on that occasion,

* A bamboo or rattan basket with a cover, used in Japan in the feudal times for keeping clothes.

** "An earnest believer in the next life." This phrase is applied to any Buddhist in ridicule.

all surrounded with canvass, the raised part of the ground at the centre being kept for the seat of the chief priest. A dozen of junior priests and hundreds of the parishioners would sit around him and recite certain phrases from the scriptures in chorus. The mass-meeting was indeed great fun for the boy!

The heathen boy was taken to a primary school by his uncle, in the seventh year of his age. At those times, the peculiar custom of distributing some little presents, mostly cake, among the children already in school, was in existence. This boy took cracknels to the school, and was introduced to the children by the master, who distributed them among his pupils. There were several hundred of them. The first several months were spent in the study of the two *kana* syllabaries, and then *tango* (short phrases) was the study required. Most of the phrases were mottoes and epigrams of American and European origin, some of them being quoted from Smile's "Self-Help" and Franklin's Autobiography. The sentence, "God is the ruler of heaven and earth, and man is the lord of all things," is still fresh in the boy's mind as it was twenty years ago. It happened one day that the whole class and teacher had a great laugh, when one of the boys said, "*Hito wa nenbutsu no rei nari*," (man is the lord of all things). All things means in Japanese "*banbutsu*," which the boy took for "*nenbutsu*," which means "to remember Buddha." This clearly shows that the Japanese schools were already modernized at those times, while the homes were the hotbed of heathen influence. The word, *nenbutsu*, was more familiar to the children than the word, *banbutsu*!

Thus nearly one year was spent since the entrance of this heathen

boy, when all the teachers and officials in the neighbourhood came to the school to witness the examination. At those times, examination was held only once in a year, and the day was a galaday for the children. O, how they did wait for the day, on which they could appear before many visitors, putting on fine *kimono* and *hakama*! They expected to get prizes! which were given even to those children who did not deserve of them, just to please their parents and the friends of the school. The examination being very simple, certificates were soon handed to the children. The heathen boy at once opened the certificate he received, and, finding the word, *heimin*,* written beside his name, was somewhat irritated, and said aloud, "I am not a *heimin* but a *samurai*." The caste-system had still a firm hold even in a boy's mind, in spite of the Revolution!

On the 25th of February, the school-master used to take all the children to a shrine, Tenman-gu by name. In this shrine, Michizane Sugawara, one of the ancient Chinese scholars and a poet, is deified. Michizane is even at present regarded by the people as the patron-god of literature and learning. This day is observed through the whole country every year. Did the school-master not find any incongruity between the worship of this heathen god and the teaching, "God is the ruler of heaven and earth"! At any rate, he did not explain the meaning of the sentence, but let the children recite it.

A few years after the boy's entrance to the primary school, his uncle went to Tokyo on business. While he was staying in the capital, he was led, in some way or other, to give up his business and become a student. Then he entered Mr.

* Common people.

Fukuzawa's school, and studied English and some other branches of science. But he could not remain there any longer, for he was suffering, at those times, a great change in his spirit. Christianity was the cause of this change. He was baptised by Rev. James H. Ballagh at Yokohama, and soon entered a theological seminary in Tokyo. After three years of study, he was sent to a city, some ten miles west of his native village. The boy was taken to that city with the new preacher's family.

Such things as English books, pens, inkstand, etc., in his uncle's study, were the object of the boy's curiosity, for he saw these things for the first time in his life. He thought the pens to be gimlets, and, one day, used it to make a hole in a wooden block. The uncle, seeing this, had to smile, and explained to the boy their use. One day he went out for shopping, and got a nice English book for the boy. It was Wilson's First Reader! The boy was very much pleased with it. How proud he was! when he could now read the first sentence, "The ape has hands," and write *yokomoji*,* as the English alphabet was called in those times. But the boy would often feel lonesome, for his uncle's family then consisted only of three members, the uncle himself, his wife, and the boy. Besides, his uncle was out most of the time. It was on the sixth day after the removal of the family that the boy escaped from the house taking the said reader with him. He hired a *jinrikisha* at once (for he did not know the way), and the man took him to his home. His parents were greatly surprised to see their boy enter the house. Contrary to the boy's expectation, they did not scold him for the matter, but calmly asked the reason. The boy hung his head

and said, "Uncle does not yet take me to school; I wish I could enter it soon."

The next day, the father took the boy again to the uncle's family, and entrusting him under his care, returned home. After a few days, the boy was taken to school. It was on the day of his entrance that he learned a new word, — *Yaso*, † when one of the boys said, "*Yaso* has come to our class." He did not understand what that word meant, and asked his elder sister about it. But she would not explain the meaning, for she herself was not yet a Christian believer. It was on Sunday that the boy met with a strange sight, when several people gathered in the house and sat on the floor covered with mats. His uncle stood before them, led the service, and delivered a sermon. Every thing was very strange and funny to the boy, — the singing of hymns, the Bible reading, and especially the prayer. Thus the boy came to know what *Yaso* means.

The uncle's mother, nicknamed *gosho-negai*, finally yielded to his persuasion to live with him, and removed to the city. A part of his house was then used for preaching purposes, and the old Buddhist grandmother was obliged to live in this *Yaso*-house! She almost confined herself to a room upstairs, and would not dare to come out unless for meals. She placed a small wooden idol and a hanging picture in her family-shrine. Whenever her son and his hearers began to sing hymns, she would begin to recite "*namu amidabutsu*," ‡ and repeat the phrase until the Christian service would be closed. The beathen boy enjoyed the *Yaso*-meeting much more than the grandmother's Bud-

† This word, which means Jesus, is applied to Christians in contempt.

‡ I pray thee, O Buddha!

* Words written crosswise.

dhist service, simply because the former was a new thing for him.

Several months thus elapsed, when the preacher gained a certain member of converts. Some of them had children, who became friends with the boy. A Sunday-school was established, which some four or six children attended, to study those interesting stories of the Old Testament. Thus the heathen boy came to like the Sunday-school more than the primary school, for he was often persecuted by his class-mates. The story of Joseph is fresh in the boy's mind even today. It was on the first day of *shogatsu* (January) of a certain year that this boy was baptised with a girl of the Sunday-school. The girl graduated at the Ferris Girls' School some years ago, and is now helping missionary work. The bigotted mother of the preacher was gradually led to attend the Christian service, so that she became acquainted with one of the converts, who was an old man. It was through his influence that she at last made up her mind to become a believer in Christ. On the next day of her baptism, idols and hanging pictures with Buddhist images were thrown into the fire. The heathen mother became afterwards an earnest Christian, with cheerful and grateful heart.

Toward that time, the boy's father was seized with consumption. Every thing his doctor tried failed. This was a good opportunity for him to think about his destiny and the future life. The old man, who had been indifferent toward religion, was

thus led to express his desire to study the Christian religion. The uncle often visited him in his bed, with another preacher of the Methodist Church. The sick man's heart, which had been rather gloomy and discouraged by the Revolution, was gradually cleared up by the *new* light. On a certain evening, he was baptised in bed by the Methodist preacher.

The heathen boy (we should now call him the converted boy) now became fourteen years old, when he finished the primary course. His father removed to the city first, and then his mother and younger brother. They now took the place of the uncle in the church, and lived there, and he and his family rented another house. It was but a few weeks after this that the boy's mother and younger brother were baptised.

Passing the entrance-examination of a middle school, the converted boy was admitted into the school. But he was so much persecuted by his class-mates that he left the school and became a student of English, under the kind guidance of a lady missionary in the city. One year after this, that is, when the boy became seventeen years old, he made up his mind to become a theological student. In the summer of the year, he took leave of the dear parents and brother, and went to a theological seminary. The story of the boy ends here, for he is no more a heathen boy, but a Christian believer.

C. NAKAMURA.



Conducted by Mrs. COROLYN E. DAVIDSON.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOURLY PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

HOW BEAUTIFUL IT IS TO BE WITH GOD.—

FRANCES E. WILLARD.

THE cause of temperance in Japan has met with a great loss in the death of Rev. Charles E. Garst, who passed away at his residence in Tokyo, on Wednesday, Dec. 21st, after a most distressing illness of two weeks. A private funeral was held on Friday morning, after which the remains were taken to the Aoyama cemetery for interment. In the afternoon of the same day a memorial service in Japanese was held in the Y. M. C. A. Building. The meeting was led by the Hon. Sho Nemoto, who, having known Mr. Garst for a number of years, paid him a touching tribute of respect in the few words he spoke at the close of the service.

The Rev. Mr. Saito from Tokyo and the Rev. Mr. Kawamura from Sendai spoke feelingly in regard to Mr. Garst and the good work he had been enabled to do among the Japanese, during the fifteen years he has labored in Japan. Mr. Aoyagi of the

Meiji Jo Gakko spoke for two of the earliest members of the Akita Church in which Mr. Garst worked during the first years of his stay in this country.

Each speaker expressed, in his characteristic way, the same thought of love for Mr. Garst, the same unqualified approval of his manner of teaching and preaching and his faithful, tireless, unselfish giving of himself to the work of saving those for whom he labored.

After these friends had spoken, a resolution in regard to Mr. Garst was read from a Japanese paper, also telegrams from friends in several Ken:—Akita, Shizuoka, Yamagata, Ibaraki, Miyagi and Fukushima. The final words of the leader and an appropriate hymn closed the services.

A similar memorial service in English, was held in the Union Church, Tsukiji, on Friday, Jan. 6th, at 2.30 P.M. The Rev. Mr. Guy led

the meeting and a number of speakers took part in the services, each one dwelling on that part of Mr. Garst's life or character or qualities which he had known best. It is unnecessary here to speak further of this, as a full account of the memorial services is to be given in the Japan Evangelist.

A resolution from the National Temperance League of Japan was read and also the following resolution from the Foreign Auxiliary W. C. T. U.

The members of the Foreign Auxiliary W. C. T. U. desire to take this opportunity to express their love for their dear comrade, Mrs. Garst, and their sympathy with her in the loss which she has sustained by the removal of her beloved and estimable husband.

We affectionately commend her to the care of Him who has promised to be the husband of the widow and the father to the fatherless.

We are deeply conscious that we, with other associations, have lost a faithful, sympathizing friend and co-laborer in the vineyard of our Lord.

We humbly pray that this solemn event may be sanctified to all who came under the influence of the consecrated life of our departed brother:—"He being dead, yet speaketh."

Signed in behalf of (Eliza Spencer Large,
the Foreign Aux- { Genevieve Faville Topping,
iliary W. C. T. U, { Carolyn E. Davidson.

Mrs. Garst with her three children sailed for America at noon of Tuesday, January 17th. She is followed by the sympathy and prayers of her many friends in Japan.

The news of the safe arrival of Miss Parrish in Burmah was received some time since and also of the fact that she has recently been elected as the world's secretary of the Y. W. C. T. U. This latter fact will probably somewhat shorten her intended stay for work in Burmah,

as she is expected to be at home in a few months to assume the duties of her new position. Judging from the success of her efforts in the past, we are sure she will still go on accomplishing much of good in the Temperance cause.

The following letter of Mr. T. Ukai has been unavoidably delayed, but it is hoped that it will still be of interest to many.

In August, 1898, Miss Parrish, Dr. Soper, and Messrs. Ando, Ito, Hayashi, Nemoto, Miyama, Suminokura and others, sent throughout the country, a call for organizing a convention of the National Temperance League of Japan, to meet in the Kudan M. E. Church, Tokyo, on October 1st. In September, the same committee published in "The Light of Our Land" an article entitled "Convention for Organizing the National Temperance League of Japan" in which they urged the various temperance societies in the land to each send at least one delegate to the Convention in October, hardly expecting however that a large number of delegates from various parts of the country would respond. The appointed day came and to their very pleasant surprise, more than forty delegates were present, representing nearly every part of the country.

At half past nine o'clock, Dr. J. Soper, chairman of the Central Temperance committee of Japan, took the chair and asked Rev. K. Miyama to conduct devotional exercises, after which Rev. T. Ukai, secretary of the committee, called the roll.

On motion, a committee on constitution was appointed by the chair; viz. Messrs. S. Hayashi and S. Shima, Revs. K. Miyama, H. H. Coates and T. Osaka, who retired at once to another room. While they were at work, the chairman called for two minutes testimonies. Several delegated responded at once, and by their

stirring words, deeply moved the whole convention, who joined in a heartfelt song of praise to God. The chairman then introduced Miss Clara Parrish, Mrs. E. S. Large, Mrs. Robert Davidson, Mrs. Saya Suminokura and Rev. S. S. Snyder, and nearly all of them addressed the convention.

On motion, the chairman appointed Revs. U. Kobayashi, S. Ogata, and H. H. Coates to prepare a Resolution of Thanks to Miss Clara Parrish for the great service she has rendered our common cause in Japan.

The committee on the constitution then returned and reported through Mr. S. Hayashi. After some animated discussion and a few changes, the whole was adopted. Its main points are as follows:—

1. Any temperance society, national or foreign, based upon the total abstinence pledge, can join with the league.
2. Every affiliated society must pay to the League Treasurer, the annual sum of five sen per member.
3. Five members to be selected by the W. C. T. U. of Japan are cordially invited to become associate members of the Board of Control.
4. "The Light of our Land" is to be the organ of the League.

The Resolution of Thanks to Miss Parrish, prepared by the committee was read by Rev. S. Ogata and unanimously adopted by a standing vote. The Resolution was as follows:

Whereas, Miss Clara Parrish, the representative of the world's woman's Christian Temperance Union, during her stay of nearly two years among us, has labored with singular zeal and success for the cause of Temperance and Social Reform in Japan, and is soon to leave us for Burmah. Be it resolved:—

That we, the members of the National Temperance League of Japan, assembled in our first Annual Convention, wish hereby to express our high appreciation of her faithful and self sacrificing toil, and our firm purpose to do our best to preserve the fruit of her labors; and that we assure her of our determination to do all in our power to promote the highest success of this National Temperance League, which has for the first time convened today under such auspicious circumstances, in no small measure owing to her earnest efforts.

It is our fervent prayer to our Father in Heaven that He may bless her with health and vigor for her chosen work, wherever she goes, that she may in due time reach her home in America safely, and if He will, be permitted before very long to come again to Japan, for the welfare of whose sons and daughters she has so assiduously engaged in her devoted "work of faith and labor of love."

S. Ogata.

K. Kobayashi. } Committee.

H. H. Coates. }

After the reading of the Resolution, Miss Parrish responded in a few earnest words.

The following officers were then elected:—

President,	Hon. Taro Ando,
Vice Presidents, ..	Hon. Sho Nemoto, Messrs. K. Ito, Sen Tsuda and Dr. J. Soper.
Secretaries,	Revs. H. H. Coates and T. Ukai.
Treasurers,	Messrs. Y. Suminokura and T. Anzai.
Board of Control,	Revs. S. Ogata, S. Furusawa, M. Kobayashi, Messrs. Y. Ni- nomiya, N. Bito, O. Sunada, K. Ishii, K. Aoki, G. Hara and Revs. David Thompson D. D., C. E. Garst, H. Top- ping, B. Chappell, E. Leavitt and Joseph Cosand.

The Convention was most harmonious throughout the whole session. The League has a great future before it. May the Lord bless and guide this new organization.

Human's Department.

Conducted by Miss ANNIE S. BUZZELL.

A GLIMPSE AT DAILY LIFE IN A GIRLS' SCHOOL.

Continued.

Sunday at the Home.

ON Saturday evening the girls prepare for the Sabbath, doing up the odds and ends that have been left over during the week, studying their Sunday School lessons for the morrow and putting their clothes in order. The rising bell is a little later than usual on Sunday morning, and breakfast is at half-past six instead of six. No work is done except what is absolutely necessary, and at quarter past eight the bell rings, and all start for the Sunday School at the church, which opens at nine o'clock, and is followed at ten by the regular preaching service. Some of the older workers have classes in the Church Sunday School, but most of them are pupils. The very little children do not stay for the Church service, but are allowed to return at the close of Sunday School. After Church all return, reaching home just in time for dinner. After dinner they have but a little while to rest, and then they go out by twos and threes to the mission Sunday Schools, of which there are nine connected with the work which is carried on from this Home. A teacher or Bible Woman is at the head of each School and the younger girls go with them to give out to the little children, who

have never heard of Christ, some of the blessings which they have received into their own hearts and lives. These Sunday Schools are held in rooms rented in private houses, in various parts of the city. The children are gathered in from their play-ground, the street, and are taught of the one true God, to recite the Ten Commandments and the Apostles' Creed, to sing the beautiful Christian hymns; and they hear the sweet Gospel story, which comes to them so new and strange. In this way the seed of life is sown in the hearts of hundreds of children, seed that shall spring up and send out strong roots that shall uproot, cast out and displace the superstitions of idolatry and heathenism. At Christmas time last year, over four hundred children of these nine mission Sunday Schools received a treat. An army of children learning of the Lord Jesus Christ. If this army of children becomes an army of Christian men and women, what may we not hope from them?

When the girls return from their work, they usually gather together and talk over their afternoon experiences. Some of the older girls gather the children around the organ and have a sing with them. In the evening those of the older ones who wish go with their teachers to the evening meeting. The

children memorize their verses for the next morning, and then they go to bed. The Sabbath is a pleasant, happy day at the Home, and is a day of real help and blessing.

Monday at the Home.

At this School, Monday is the weekly holiday, instead of Saturday. It does away with the temptation which might sometimes come to prepare Monday's lessons on the Sabbath, and also gives them rest after the duties of the Sabbath. On Monday the girls have their music lessons, do their washing, and get the dinner and supper, instead of their cook, that they may have some practise in cooking. In the afternoon, if they have time, those whose homes are near, go home for a little while, and others are allowed to go out to see their friends or to do shipping.

The little girls, who go out to the public school, go every day but Sunday. Some days they have five hours and once or twice in a week, six hours, at school. The youngest ones have less. When it is their turn to clear the school-room, they come home later and must go earlier. All the cleaning of the school-rooms is done by the pupils, each taking their turn. The last day of the term all work together and have a big cleaning, and everything is left in shipshape for vacation. On New Year's Day, the Emperor's birthday, and such anniversaries there are holidays, but the pupils must dress in their best clothes and go to school for a short ceremony. If such a holiday falls on Sunday, the children from this Home do not go, and usually at such times it is very unpleasant for them for a little while, as the other pupils make fun of them, and even their teachers sometimes give broad hints as to their lack of patriotism. But it does not hurt them to "endure

hardness as a good soldier" for Christ's sake.

Sometimes, however, they have a triumph that is pleasant. For instance, at one time some bad, teasing boys took it into their heads to do all that they could to make things unpleasant for these little girls on their way to and from school. Day after day they tormented them, but the children made no complaints until one day one of them was hit by a stone and quite badly hurt. Then they told all about it, so the next day the Matron went with them to school, and told the principal about it. He was a just man and a good teacher, and said he would see that boys who treated such gentle, quiet girls in that manner should be punished as they deserved. In the afternoon the children returned and told how the boys were punished. The boys and girls are in different rooms, and boys, of course, look down on the girls. But the principal found the culprits and led them from room to room, wherever any of these little girls belonged, and made them apologize to *girls* before a whole room full of girls. By the time they had been through five or six rooms in that way, the medicine had its effect, and their persecutions were most effectually stopped.

(To be continued.)

GRANTED, THAT MISSION SCHOOLS FOR GIRLS ARE A NECESSITY IN JAPAN, WHAT SHOULD BE THEIR GRADE?

(The third of the series of papers read before the Tokyo and Yokohama Ladies' Conference, October 22nd, 1898 By Miss Buzzell, of the Baptist Girls' School at the Ella O. Patrick Home, Sendai.)

IT is from a very limited experience in one of the smallest Girls' Schools in Japan that I come before you sisters to-day, to add

my tiny mite to the discussion of the subject before us, and to gain from your larger and richer experience that which may help me in the work of building up a School which shall be the best fitted for the training of Japanese girls for the position which they are sure, sooner or later, to be called upon to fill, that of wife and mother. What and how much to teach is a question into the discussion of which enter many elements. We need to remember that we are planning for *Japanese* girls, girls who have not lived in an atmosphere of reading and education as we have, girls whose minds are not opened and developed and prepared for study, either by heredity or early training and association; girls who have never been expected to think, and whose mothers and grandmothers away back to the time of Izanami have had no minds of their own, nor indeed have ever needed any. Such a thing would have interfered with their perfect development into the puppets which were to be moved on the stage of life only by the will of fathers, brothers, husbands, and sons.

We must bear in mind, too, that these girls, in order to begin to study, must first pore over and study out, at the expense of time and nerve and eyesight, thousands of Chinese characters, for without these all their text books would be closed to them.

Then, too, they know nothing of the care of the body, or of the laws of health. They know they have an *onaka*,* but of what kind of a hole it is they have no knowledge beyond what the stories and fables of their superstitious old grandmothers have given them, while their only safeguard against taking cold is to keep their mouths shut that

they may not draw in a wind. Most of them need to be taught each summer that a little of the night air is not so hurtful as close, fetid breath; and each winter must be told over and over again that it is not wise to discard their flannel underwear every time an extra warm, sunny day appears. Because these girls know so little of the care of the body, and because their ancestors have known no more, they bring to the school bodies that are not strong enough to endure too hard a mental strain. There are weak stomachs, and weak lungs, and weak eyes and weak heads, and there are not many but what have one or another. If there should happen to be one, she is pretty sure to develop *kakke*† or have rheumatism before she has been with you long.

Then there is the soul need of these girls that we must notice, and this far exceeds any other. Oh, the starvation of the souls that have been fed all the years of their young lives on only the dry husks of superstition and idolatry! What wrong conceptions many of them have formed of right and duty! And how little real force of character they seem to have to resist temptation, and stand for the right even when they do know it! Even those who come from Christian homes know so little of the real vital meaning of Christianity, and have such a vague idea of the Bible and what teachings it contains.

So the standard for our school must be arranged to meet the needs of the Japanese girl, mind, and body, and soul. How can we best help to open the minds of these girls, broaden their view and teach them to think? How can we teach and help them to strengthen their bodies; and how can we prepare a course

* Literally, "honorable inside."

† Beriberi.

of study which will be within their physical power to compass? How can we develop within them a Christian character that will be so rooted and grounded in the faith of the Lord Jesus Christ that nothing can move them from the true standard of right, and at the same time give them the culture and refinement that shall make them winsome and modest and worthy of all respect in the eyes of this people, whose standard of womanhood is as yet not much more than graceful, yielding gentleness and quiet endurance? In short, how can we best grade our work that we may help our girls to come up to the standard which we have set for them? And what is that standard? The ideal which I wish to place before every girl who comes under my influence is that of refined, Christian womanhood; cultured, thinking minds in strong bodies, with high aspirations for heart and soul, but such lowly ambitions in regard to temporal position that they will not find themselves unfitted to fill even the lowliest and humblest position with quiet grace and dignity and true success; with such an earnest, full consecration to the Lord and such a knowledge of His character and teaching, and such a high conception of the true Christian *life* that they will be able to stand for the right against any temptation, strengthened though it may be by prejudice and national custom; ready to be and do what God wills, wherever He chooses to place them. This is the ideal which I wish to place before them, and lead them to attain, both by teaching and example.

Now, with the average girl, as she is, on the one side, and the ideal, that which she may become, on the other, what and how much must we teach to lead her from her

low plane and narrow vision up to this higher place, with its broad outlook and grand opportunities for usefulness?

As to how much we shall teach, I do not see that it can be limited in the set bounds of a paper upon this subject. Not many girls can get too much education, if it is the right kind. The higher grade school our circumstances will allow us to found the better; and as far as the girls can be inspired to advance, that far, if it be possible, our grade should reach. But with what grade shall we begin our course? We cannot get the children under our influence too soon, nor can we keep them their too long, if we are the Christians that we should be, but unless we have a separate building for them, we can hardly have a nursery or kindergarten in our girls' schools. Most schools have the Primary and Intermediate grades included in their curriculum, but in ours we have not, and just here I beg leave to depart from formality, and tell as simply as I can our experience in Sendai in carrying out our ideas in regard to this subject. Our Home is open for any child who is of the proper age to be admitted to the public schools of the city. Such children may come in and have the influence and help of a Christian home. They are kept clean, are well cared for, fed on good, wholesome food, and sent to bed regularly when the clock strikes seven. They are taught to be polite and kind, trained to work, to be prompt and careful, truthful, loving and obedient. They have regular Bible teaching, also lessons in English, knitting, music, etc., in the Home. But we send them every morning to the public school, and our course of study is arranged to follow that of this school. There are sometimes those who come in for the Bible training

course, who have not had the public school course entire, and are too old to enter. For such ones special preparatory work is arranged. Our reasons for sending our children to the public school, and for advocating that plan, are these. It saves the mission funds which would be required to meet the expenses of the extra teaching force required for this department and thus allows us to get better teachers for the higher grades, and also to help needy and worthy girls more than we otherwise could. This, however, is but a small consideration compared with the influence upon the children themselves. It is for their own sakes chiefly that we send them out, and also for the sake of the upbuilding of the Kingdom of the Lord. We want our little girls to be thoroughly Japanese, and eight years of public school life does much to keep them in touch with their own national life in ways that they would miss were they confined to the Home. We do not want them to be hot house plants. There are temptations and trials to meet all the way along their pathway of life, and we had far rather have them meet a few of them from the outside now, to make them the stronger to resist those of their own naughty little hearts, and to prepare them to meet the greater ones that will surely come when they go out from the safe shelter of the Home to fight life's battles, than to prop them up constantly from childhood, rearing them in such warm and sunny shelter that when the prop is taken away and they go forth, the first breath of frost will blight and wither them. We are glad, too, to have them see how much more real happiness they have than most of their friends. The influence upon their hearts and conduct is most salutary. They early begin to feel a responsibility for the glory of their

Lord. As they go out from a Christian Home to mingle in study and play with those who do not know the true God, they know that they must be most careful and diligent that they may show the glory of God, not only before their school-mates, but also before their teachers. In this way they become true little missionaries. Sometimes reports come to our ears that show us that even these children are not living their lives in vain. Some time ago when we had only four children in this department, a lady, whose house they passed every morning, said to one of our believing women one day, "There are four little girls who go by here every morning on their way to school, and I have often wondered whose children they are. They are always clean and neat, always go quietly on their way, and are kind to each other, the elder ones helping the little ones. They seem to be such nice children." Our sister told her that they came from Nakajima Cho, and that they were being trained in a Christian school. The result was that that woman wanted to learn of a religion that would do so much for children, and our women gained entrance into her house and taught her until she moved away from Sendai.

Not long ago our head teacher chanced to meet the principal of the Ward school which our children attend, and in their conversation that gentleman said, "I should like to ask what system of government is used in the Nakajima Cho school. We have several children from there in our school, and I am constantly surprised to see how different they are from other pupils. They are the most studious, polite, obedient children we have in the school. They are all most careful and kind in their conduct, and most of them lead their classes in scholarship.

One little girl was very naughty when she first came, but she has changed into one of our best, most promising pupils. I have wondered much over it, and should like to know the system of moral training that is used there." Our teacher told him that this was a Christian school, that the moral teaching was Christian, that the foundation of all its work and all its teachings was Christianity, which was a power to change *hearts*, and therefore make even these little children try to do right whether they were being watched or not. Such things as these make us rejoice, and we send our little "living epistles" forth daily, fortified by love and prayer, for they go right from the family altar where all the household, Bible women, teachers, helpers, pupils, children and servants meet every morning as a family before the work of the day begins. And every morning special prayer is offered for these little "sisters" who go out, that God may be glorified in and through them that day. With most heart felt thanksgiving, we note their development in Christian graces, and watch the growing stability of their Christian character, feeling that one great help is their attendance at the public school.

Now leaving the preparatory grades, and coming to the regular course of our higher departments what should we teach? As I have enlarged upon the former subject (feeling sure it was because of my ideas in that line that I was asked to prepare this paper). I shall try to give more briefly my thoughts upon the latter.

What shall we teach our girls for their physical culture? They should be taught to eat slowly sleep long and exercise much, to be cleanly in person and regular in habits. They should have regular drill in calisthenics. They should study physiology, hygiene, nursing

and maternity. They should also be taught the art of cooking, that they may know what foods are nourishing and how to prepare them, how to buy and prepare the best and most nourishing meal for the least money. They should be taught to sew, that they may be able to make their own clothes, and those for their husbands and children in the future. And that they may learn to be gentle, quiet, easy and graceful in their movements, polite and womanly, according to the Japanese code of politeness, they should have lessons in etiquette, ceremonial tea, flower arrangement, drawing, etc. These with constant watchfulness and care on our part, teaching by life as well as voice, line upon line, precept upon precept, here a little and there a little, will do much toward making our girls strong, comely and graceful young women, attractive and winning in form and feature.

While we are doing this for physical culture, at the same time what must we plan for mental development, in addition to what we have already mentioned? In our school curriculum I should have besides the inevitable Chinese and Japanese language study, with their History and Geography, etc., the World's History and Geography, that our girls may know there are other countries besides that of Rising Sun, other Empires that have accomplished something in the world. I should want them to study these branches, too, in such a way as to see the relation of History and Geography to Christianity. Then the sciences should be taught that a desire may be aroused to study and notice the wonderful works of God; mathematics, that the reasoning powers may be developed; English, to train the memory, and also to open up to these girls the riches of the choicest literature of the world,

which otherwise must remain forever as a sealed book to them. English, however, is not, in my estimation, the language in which sciences, mathematics or other subjects should be taught. Such branches should be taught in the pupils' native tongue, English being taught as a language study only, unless exceptions might be made in some things in the advanced grades. Then, too, I should teach music, not only for the physical culture and intellectual training, but also for the spiritual help which it gives in refining and softening hearts, opening them to gracious influences, purifying and filling them with helpful thoughts and higher and loftier desires and ambitions.

But the one greatest task that we have before us, the most important, the one before which all others sink into insignificance, is the heart training of our girls. Why do we teach them to be careful and thoughtful of their bodies, unless it be because they are the temples of the living God, and should be kept pure and beautiful for His indwelling presence? Why do you care to open and develop their minds, unless it be that they may learn to know the one God, and Jesus Christ whom He has sent, and to be able to comprehend something of the breadth and length and the depth and height; and to know the love of Christ, which passeth knowledge? What motive have we for expanding their thought, and broadening their view, unless it be that they may be able to feel deeply the worth of their own salvation, and to get something of an idea, in their hearts, of the greatness and power and might of our God, and of the marvelously beautiful and perfect plan of love and mercy by which He reveals His inner nature to the children of men? We give them all this training in physical and mental culture, that body and mind

may be but the dwelling and reflector of a beautiful soul that has been made pure and clean by the cleansing blood of the Lamb, a soul that has entered into the fulness and completeness of a life that is hid with Christ in God. What and how shall we teach them of the science of the soul? For this our school curriculum should include a thorough course of Bible study, real study in which they use the Bible as a text-book, and prepare the lessons as thoroughly as those of any other branch, taking examinations, also, in the same way. We cannot make this study too careful and systematic, but we must not make it only intellectual and mechanical leaving out the heart of it, for that is *the* thing. In this of course much depends on the teacher. If *our* hearts are in the teaching the pupils' hearts will be in the study. In arranging the course of Bible study, we need to bear well in mind that it is for girls who have not had the heredity and early training in Christian things, as have we who drank it in with our mother's milk, that they do not hear the name of Christ gently breathed by every passing breeze, nor see it smiling at them every Sabbath from closed shop window, nor looking down upon them from church spires on every side. We must remember that they have no sweet memories in their hearts of a "Now I lay me" uttered at the knee of a mother whose very face and voice inspired their hearts to something higher and better than things of this earth; nor of a father's prayer and teaching at the family altar, where the Bible was their first text-book, from which the art of reading was acquired. They have no picture in their hearts of shining faced, saintly grandfather and grandmother, with their halo of silver hair, and their expression of heavenly beauty and perfect peace

to be to their hearts an ever present object lesson, testifying to the power of Christianity in the human heart and over the daily life. We need to teach them all that is possible of the Bible, from its very simplest, sweetest lessons, on the grand, deep, wonderful truths, to the depths of which the human intellect can never reach, but which faith can grasp as her own. And, while teaching the Bible truths of Christianity, we must not forget that these girls are looking to us as the exemplification of what we teach. We are the only models of Christians which they can have daily before their eyes, and what we are, they are sure to copy. Our individuality will be stamped upon them. Our teaching may be much, but our practice is more. Oh, then, dear sisters, what a lofty, pure ideal of cultured, Christian womanhood we should set before ourselves, as well as before our girls; and with what untiring energy, unceasing prayfulness and unfailing faith we should press on ourselves to reach that ideal, that we may be able the better to lead higher and higher these daughters of our hearts whom God has entrusted to us. Let us put our grade high; let us set our standard as far up as faith can reach, and let us put forth every power of our being, even to our hearts' blood, that womanhood in Japan shall be elevated and refined and purified, until it has power and worth to command respect and praise. In this work we can not fail. Just as sure as are the promises of God, so sure is our success.

BRO. C. E. GARST.

MY acquaintance with our Bro. C. E. Garst was of short duration, but in that short time I believe I CAUGHT GLIMPSES of the sterling

worth of the man. That in his life which touched me most deeply was *his thoughtfulness for others* in the seemingly small things of life. He recognized in a peculiar way the trying situation of a new worker in a foreign field, and during the eight months that I was permitted to know him, by kind words and frequent messages he did all in his power to bring me into close relationship with the work, and to make me feel that I have a place in the work of the mission, and in the hearts of the missionaries.

His memory is a precious one to me, and for me, as for many another, I believe, his body was not "broken" in vain. My love and prayers will follow our sister and the three dear children *all the way* that they must travel without a husband's and a father's loving care.

BERTHA CLAWSON.

Akita, Japan.

Jan. 31, 1899.

MRS. ALEXANDER.

THE sudden death by fire of our beloved sister, Mrs. Alexander, which occurred in Hirosaki on the night of the 18th Jan. has touched with deep grief the hearts of many.

The family returned from the weekly prayer meeting in the evening and retired with the accustomed sense of security and peace. A little after midnight they were roused with difficulty by the cook's wife who said that the house was all on fire. As the fire had not yet reached the upper story they thought they would have time to get on some clothing, and so run to the sitting room where they had left their clothing the night before. While they were hastily dressing the fire broke through into the room beyond them, and then Mr. Alexander caught up their little

son George and put him through the window onto the roof of the piazza where there was no fire as yet. Leaving him there he went back for Mrs. Alexander. When he reached the sitting room where he had left her it was full of flames and smoke and when he called her no voice answered him. He groped about in the smoke and heat thinking she might have fainted and fallen to the floor, until the flames drove him back and he fell from one of the windows to the ground.

Here remembering little George still sitting on the roof of the piazza, he climbed the pillar of the porch and reached him. How they got down he cannot distinctly remember, but one of the firemen carried George, his poor little face and hands burned to a blister, to the home of the ladies about three blocks away, and not long after came Mr. Alexander in an agony of grief saying that Mrs. Alexander had not escaped. His face and hands were badly burned, the latter blistered and bleeding, and locked so tightly together that the doctor with difficulty unclasped them when he came to dress the wounds. For some time, no trace could be found of the body of Mrs. Alexander; but the next day after long search, the trunk only was found, charred beyond all possibility of recognition and the head and extremities entirely gone. The two survivors are in the care of Dr. Ito and kind friends of the mission. Good medical attention has alleviated the intense pain of their burns and they are in the way of speedy recovery. But who save our God can lighten the grief which has so stricken a strong man, and left a little child motherless? Surely he who marks the sparrow when it falls, has marked these two in their sorrow for special blessing and unwanted care, and here we are glad to record Mr. Alexander's own testimony that through this dark

hour of trial faith in God has remained his unshaken anchor. The kindness of the Japanese Christians has been unceasing, and expressions of sympathy and generous contributions have come from all classes from the highest officers of the city to the humblest servant. The funeral services were very impressive, and the immense concourse of people who attended, showed how keen was the sense of their own loss, and how intense their sympathy with the deeper sorrow of Mr. Alexander. May Our Father graciously sustain the aged and reverend parents of the departed one when they hear of her death.

Frances Phelps.

A CHRISTIAN STUDENT HOME IN TOKYO.

CHRISTIAN students in the government colleges of Japan do not suffer from lack of necessity to stand up for their convictions. Class-room and campus give them daily moral gales to weather. Like any men-of-war, what they do need part of the time is a shelter where their strength can be reinforced for next day's encounter. In other words, they need Christian Student Homes. Such homes give unity and courage to the few Christians otherwise scattered and unconscious of their strength; and they are a constant and visible evidence to the mass of non-Christians of the nature of Christianity. Already the practicability of the plan has been demonstrated by the Christian associations of several government colleges, notably in Sendai and Kumamoto; and recently at the capital the United Associations of the Tokyo Imperial University and First Government College have moved from their small rented house into a spacious new home of their own. It stands in Hongo a few minutes' walk from the University on



THE UNITED STUDENT ASSOCIATION HALL, TOKYO.

a bluff commanding a wide view to the west with Fujiyama in the distance. On the first floor are the hall, the reception and dining rooms and the library. On the second, are eleven bedrooms occupied at present by twenty-two members of the associations. The tower room is set apart for prayer. In this upper room the members gather at six o'clock every morning for a family prayer meeting before retiring to their several rooms to observe the Morning Watch.

In the garden are a bar and a wrestling ring for relaxation after the day's studies are over.

The building was dedicated on October 17, 1898. The little hall was taxed to its utmost to seat the four or five score guests who attended the exercises. Quite fittingly the participants were representative of the manifold influences that have entered into the life of the associations:—Pres. Ibuka, of the World's Student Christian Federation and the Student Christian Union of Japan; Dr. Takata, of the alumni; Dr. J. D. Davis, of the missionaries; Mr. R. S. Miller, of the American donors; and Messrs. Uzawa and Hara, of the students. Pres. Honda's sermon was based on Christ's words, "Ye are the light of the world." It was aptly illustrated both by the lofty site of the building and by the Chinese motto, "Sanjō no shiro," "The castle on the mount."

Along with their rejoicing over the possession of such a home, the associations are trying to stock their library with standard religious and theological books, and to raise money to build an indispensable retaining wall for the high, shaly bank that forms the western boundary of the site.

GALEN. M. FISHER.

NOTES.

ACCORDING to an investigation made by the Educational Department, the expense, defrayed by each Japanese citizen this year, is only .32 *sen* (some 15 cents), while the English pay *yen* 2.40, the French *yen* 1.60, and Italy *yen* 1.00.—the *Yomiuri*.

* * * *

Two Formosan girls were, for the first time in Formosan history, employed as school-teachers, with the monthly payment of 4.50 *yen*. They are the first graduates of a certain girls' school established by the Japanese government.—the *Miyako Shimibun*.

* * * *

Two churches, which had been helped by the Home Mission Board of the Church of Christ in Japan, became independent at the beginning of this year. The one is in the province of Shinshu, and the other in Formosa. They are the first fruits of the Board this year.—the *Fukuin Shimpō*.

* * * *

According to statistics prepared by a Buddhist for the Christian girls' schools in Tokyo, there are now in the capital 18 of them, while the Buddhists have only 2 girls' schools. Pushing the investigation to the whole educational world of Japan, the writer finds that the Buddhists have only 9 girls' schools to 75 of the different kinds of Christian girls' schools, while, on the other hand, the Government maintains only 47 different girls' schools. The writer adds, "The nation should express her gratitude to the Christians in Japan!" —*Hansei Zasshi*.

* * * *

It is a peculiar custom of Japan that *jitsuin* (regal stamp or seal) is used in signing one's name in all kinds of legal papers. The *Kokumin Shimbun* now informs us that the authorities decided not to require any seal for the statements of the accused, in consideration of the coming mixed residence. How it would facilitate the transactions of business, if such a custom were entirely abolished!—F. S.

* * * *

Lieut. Hobson, the hero of Santiago, made a visit to Kobe on his way to Manila, and delivered an interesting speech before a large congregation of 300 young men, gathered at the Kobe Church. He said in his speech that America is deeply interested in the progress of Japan, and that he formed an acquaintance with a certain Japanese student, when he was yet in a naval school. He admired the great achievements of the Japanese navy in the China-Japanese War, called attention to the responsibility of the Japanese young men, when the world has come to pay special attention to this island empire, and concluded that religion is a necessary factor for the building-up of character. This was on the 18th of January, and the captain left the port for Hongkong the same night. — *The Fukuin Shimpō*.

* * * *

A sensible criticism on Mr. Fukuzawa is found in Mr. Tokutomi's "Mankyo Zakki." These are some of the points:—

"With the sage (as Mr. Fukuzawa is nicknamed), individuals are the units of society, and self-love is the life of individuals, while competition is regarded as the secret of progress, and self-preservation, as the primary

duty of man." "Freedom and independence, and a healthy mind and body, are the ideal of individuals; the peace of the family and the prosperity of children, that of the home; thrift of business and the welfare of a country, that of society—the realization of these three is his utopia." "Might is for him the first principle of human life, or, he would rather say that money is the embodiment of might,—nay more, that money is might itself. This is the reason why he is regarded as a mainmonist." "He is materialistic in theory, while, practically, he is a great citizen of Japan, in whose heart boils philanthropic blood." "The sage prescribes too strong a medicine for society, and it often happens that a new disease comes out, while the old disease is not yet cured." "Personal freedom and independence is his starting-point, and civilization of society, his aim; he does not think that there is no world except the state, but that the state is in the world."

TABLE OF CONTENTS.

CHAS. E. GAEST	37
DEATH OF THE REV. C. E. GARST	40
THE LATE REV. C. E. GARST.....	41
MEMORIAL SERVICES	41
THE STORY OF A HEATHEN BOY	49
WORLD'S W. C. T. U.—Conducted by Mrs.	
Corolyn E. Davidson	53
WOMAN'S DEPARTMENT.—Conducted by Miss	
Annie S. Buzzell	56
GRANTED, THAT MISSION SCHOOLS FOR GIRLS	
ARE A NECESSITY IN JAPAN, WHAT SHOULD	
BE THEIR GRADE?	57
BRO. C. E. GARST	63
MRS. ALEXANDER	63
A CHRISTIAN STUDENT HOME IN TOKYO	64
NOTES	65



COUNT AWA KATSU.

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THE LATE COUNT AWA KATSU, THE CREATOR OF THE JAPANESE NAVY.

IN the death of Count Katsu, Japan lost one of the most venerable figures in her public life. It was this statesman that became the first captain of the Japanese navy, established a naval college for the first time in her history, and was appointed the first Minister of the navy. It was also by his wisdom that the administrative power was restored to the present Emperor, without any blunder on the part of Keiki, the last sovereign of the Shogunate. The latter half of his peaceful life, at the residence of Hikawa, Tokyo, forms a radical contrast to his earlier life in the time of turmoil and trouble. In the former, we see in this old politician a

teacher and critic of national affairs, while his ability as a public man is shown most conspicuously in the latter. The vernacular papers often entertained the public with notes or comments on his interview with the younger politicians and the lively conversation which passed between the host and the callers. That many of the leading men, both in politics and business, greatly missed him by his death, can be known from the sincere condolences expressed in their papers by Messrs. Shimada, Tokutomi and other editors. Some of the papers still dwell on the life and work of this deceased statesman.

It was in the year, 1823,—in the year in which Dr. Siebold came to Japan, that Rintaro Katsu, for so he was called when young, was born at Honjo, Tokyo. His father was an official of the Shogunate, but was dismissed from his post for some reason or other, when the son was yet a mere youth of sixteen years. Then the disgraced official retired from the world and committed all the family affairs to his boy. When the creditors pressed the young master to pay back the loans, the frank and open boy would often pour out all the contents of his purse and thus appeal to their liberality. Fencing was the only means of gaining the livelihood for this samurai house. The boy was, however, not satisfied with such a sort of living. He became one of the pupils of Seigai Nagai, a teacher of Dutch and a vassal of the Lord of Kuroda, then living in Tokyo. The new pupil studied the language with

intense application. Such was his diligence that he copied a certain Dutch dictionary of a large size three times within a short length of time. The two copies went to a book-seller, and realized a certain sum of money, which was soon handed to the creditors. It was through the medium of this language that Katsu came to possess sufficient knowledge of the world and of navigation to prove very useful to him later.

Toward this time, all the people were alarmed at the coming of the "barbarians," and were divided into progressionists and conservatives. Some of the wiser lords employed Dutch doctors to let them translate military and geographical books from their language into Japanese. Katsu devoted his whole energy to the study of the foreign language, with patience and perseverance. Those who possessed any knowledge of Dutch were very scarce at those times, while the Shogunate and the different lords were much in need of the knowledge of Western circumstances. It was through such circumstances of the country that Katsu's patience was at length rewarded with a certain post in the translation bureau of the Shogunate. Several months after this, he was promoted to the chief of the bureau, and, besides, appointed the president of the Naval Training School at Nagasaki. This was when he was thirty-two years old, that is, one year after the arrival of Commodore Perry in the Bay of Uraga.

This naval school was the first of the kind in Japan. The faculty consisted of six Dutch officers, kindly sent by their king, and the students numbered some forty in all. The only ship owned by the school was a steamer presented by the Dutch king. Katsu distinguished himself as an able naval officer and a good president of the school. He discharged his duties so excellently

that the Shogunate came to have confidence in him more and more. It was in the year 1858 that a great event, both for Japan and the naval officer, took place. It was the ratification of the Treaty between America and Japan. In June of the year, Muragaki Awaji was appointed the Ambassador to America, and was ordered to proceed to that country to exchange the ratified treaty. The arrangement was made that the *Powhatan*, an American warship, should carry the Ambassador and his suite. Katsu, having got information about the matter, was all eagerness in catching the good opportunity of trying his ability as a naval man. He at once wrote to the authorities of the Shogunate, and urged them to let him accompany the Ambassador. His eager desire was satisfied. He was appointed the captain of a ship, *Kanrinmaru* by name, and was ordered to proceed to America with the Minister. The ship of 120 tons of displacement, with a crew of some 100, started for San Francisco, in January of 1863. In May of the same year the captain returned, being confirmed in his progressive view. This was really a turning point for him. His career after the event was rather that of an enlightened statesman than a mere naval man.

After his return from America, he was soon appointed the president of the Naval College at Kobe. The general circumstance of the Empire could not but solicit the service of the new president, not only as a naval officer but as a political leader. Many of the lords and of the court-nobles, who visited his college and inspected the sea-defence under his superintendence, were convinced of the necessity of opening the country and of adopting the Western methods. Thus, Katsu resorted to a wiser method of convincing the jingoists of their foolishness than to the rash

way of those public-spirited people, who cried for a revolution. It was while he remained in the presidency that many promising young men gathered at the school from the different quarters of the land. The late Count Mutsu and Admiral Ito, who distinguished himself in the battle of the Yellow Sea, were among the boys. Some months after the appointment to the presidency, he was promoted to *Gunkan Bugyo*, which corresponds to the Minister of the Navy at present.

Toward this time the Imperial Party had the best of the Shogunate, whose greatest leader Ii having been killed. Most of the younger followers of the latter party became hardened in their spirit more and more, so that they prepared to resist the Imperial Party in arms. Soon Yedo, now Tokyo, was alarmed; the inhabitants expected every moment to see the castle, which was the residence and the headquarters of the military government, attacked by the Imperialists. Some of the unprincipled *ronin* made much disturbance among the Yedo people. Any one who studies the circumstances of Japan at that time may well understand the present condition of China. It was in such a situation that Katsu stepped foremost as the representative of the Tokugawa Government. He prevailed on Keiki, the last Shogun, to restore the administrative power to the Emperor. The Shogun retired to Mito, whose lord was one of his relatives, and committed all the affairs to the Minister, in whose ability and sincerity he had much confidence.

Meanwhile a special messenger of the Emperor came to Shinagawa, at the outskirts of Yedo, being guarded by the Elder Saigo and his men. The business of the messenger was to receive the Yedo castle from the Shogunate. Katsu, the Minister and the representative of his govern-

ment, was to meet him and open negotiations with him. It was at this juncture that we find the master-stroke of the Minister. He had kept all the impatient followers of the Shogunate quiet and peaceful. But he could hardly keep them quiet, when they were greatly exasperated with the Imperial messenger's coming in arms. Then a letter was sent by him to Saigo, to the effect that he would never send any soldier with the messenger, for the castle might peacefully be handed over to him. Katsu and Saigo, the two greatest figures at that time, believed in, and understood, each other. The latter followed the messenger to the castle with a few men. This great event was at length settled without a stain of blood. Thus one of the greatest political changes in the history of Japan was achieved, not by might but by the force of character.

Of all the foreign Ministers, then resident in Japan, the British Minister Parkes was most believed in by this last statesman of the Tokugawa Government. It was by the earnest study of the Japanese history by Mr. Satow, then one of his secretaries, that the Minister came to recognize the Emperor as the legitimate ruler of Japan. In this principle, both Parkes and Katsu were agreed. It was but lately known by the people that Katsu established an understanding between Parkes and himself, by which the former would take the last Shogun Keiki to England, should any danger press him. But things did not turn out in such a way as they feared. From what we have so far studied, we can gather that Katsu was a man of practice rather than a man of theory. He realized his principle of the restoration of the administrative power to the Emperor, steadily, silently and patiently, in spite of those earnest and desperate supporters of the Tokugawa family under his control.

One of the most memorable events in the later life of the Count is his reception of the late Admiral Teijyosho of the China North Sea Squadron, at the Hikawa residence. The Admiral listened to the old politician's story of the Revolution of 1868 and of the circumstances, in which the Japanese navy was created. Since this interview a sincere friendship was established between them. It is said that the Count's anxiety was relieved when the Admiral surrendered in the naval battle of Wei-hai-wei, just to rescue his two hundred young and promising officers, not for themselves but for the future of China. Indeed, the old Count's nerves must have been strained to the utmost, every time he received some information about the naval battle, for the Commander-in-chief of the Japanese fleet in the battle was Vice-Admiral (now Admiral) Ito, one of his pupils, while the Chinese Admiral was one of his best friends.

The Count lived a very simple life, the only luxury being the collection of curios. Even this was done, with the view of investigating the general condition of business and of getting the means to help the broken-down samurai of the Shogunate, for many of the curio-dealers in Japan are this kind of people. It was on the 21st of January, this year, that he entered into eternal rest, leaving the words to his family, "Old man is going to die." Every item of his funeral expenses were economized by his will, and a great sum was contributed to the poor. On the day of the funeral, the Emperor sent a special messenger of condolence to the family of the deceased nobleman, and presented *yen* 3,000, some cakes, and three rolls of silk, together with the Rescript:

"Towards the close of the Tokugawa Shogunate, the late Count Katsu understood full well the gene-

ral trend of affairs and endeavoured to increase the military power of the Empire. At the time of the Restoration he assisted his former master and prevailed on him to resign his post. Since then the late Count has held various important posts in the government and rendered valuable services. We now hear with regret that he is dead. We despatch Our Chamberlain to express Our condolence, and to convey to the family of the deceased certain presents."*
N. C.

EXPERIENCES OF A CHRISTIAN OFFICER IN THE LATE WAR.

LIEUTENANT X.

(Continued).

XIII. Meeting native Christians.

THE next morning, after another battle, we occupied the Kiong Pak Fort. We marched on to the Makung Castle. Through hard bombardment of the Makung Fort and of the Fort of Fisher Island, we at last reached the castle. We found it empty. Immediately we were the masters of the main island. If the enemy had made the last defence at the castle, we should have received great damage. I myself approached the east gate determined to die, and was surprised to enter it without resistance. Immediately I recollected the hymn which I read the day before. How truly its prophetic sense was realized now! We went into the castle and found almost all people fled, but a few remained there exceedingly terrified. I wrote on the back of my cards with a pencil that we were generous and would never kill the people. I gave this card to many natives and it was a pity yet a joy to see how glad

* This translation of the Imperial Rescript we quote from the *Japan Gazette*.

they were to receive me. Meanwhile a sergeant of my company came to tell me that he found some English books in a house. I immediately went to see them, passing through the narrow and dirty streets. When I entered the house, two foreign pictures at once struck my eyes. The one was "Christ Risen," the other, "the Raising of Lazarus." Besides, there were maps of Canaan and Judea, and a hanging paper of the ten commandments. Without the least doubt that this was the house of a Christian, I am in the house of a brother, although in an enemy's castle. Then an old man aged about sixty came in. He must be the owner of the house and all others must have fled. I wrote on a paper to commence a written conversation. (In this way we can speak with any Chinese who can read and write.) My first question was, "Are you a Christian?" He nodded. "Is any missionary here?" "No, he is in Formosa." "Are they Americans?" "No, English." "Where is your church?" "Out of the East Gate." "How many members?" "Almost 40." "On Sabbath I wish to go there." "To-day is Sunday, but the Christians have fled and are not in the Chapel." After the voyage indeed I forgot till this time that this was Sunday. I was glad that I did not cut off any Chinese head to-day, though I even forgot the day, and of course could not keep it. I was a little ashamed, but still asked on, "Do you believe in God?" His answer was interesting and markedly of Chinese way of expression, "One heart, one character, I believe God." Then I told him that I was a Christian too. He was overjoyed and stretched out his right hand. He knew how to shake hands; perhaps the missionaries taught him. For the first time in

my life I grasped a Chinese hand. I told him farther that we fight against the Chinese Army but we are generous to the people and that he should tell others to keep quiet, and then promising to see him again, I left him. After several days when I was not busy I went into the castle to see the old Christian. This time I found all of his family, consisting of himself and his old wife, his son and four little grand children with their mother. After this I often paid my visits to this home. One day I asked Tang Cheng Tsui, for that was the name of the old man's son, to show me the hymns they sang. I saw a book entitled "Yong Sim Sin Si" (heart-nourishing-God's poem), containing 59 hymns, printed both in Chinese and Roman. I asked him to sing. He began singing with his first daughter "Chun" (spring) aged about 10 years. I could not name the tune of the first hymn, but No. 8. was no doubt "Retreat," and No. 10. was "Kentucky." As the singing went on, the old parents and, the younger children began to unite their voices in sweet music, and this little dirty home, where ugly pigs are found hobbling around, was transfigured into a paradise, and I could not refrain from tears of joy. Blessed are the missionaries who preached the gospel even to this little island.

XIV. *Cholera.*

After the occupation of the Makung Castle, the headquarters of our Detachment stayed in it with two battalions of infantry, one company of the artillery, and a number of coolies. Our battalion occupied the barracks of Chinese infantry outside of the castle. The filthy rooms were cleansed for our use, but they hardly fitted us. I, with officers of the 3rd company, was in a small dirty

tower. The living was very hard and often comical.

Cholera, far more fearful than the Chinese soldiers, increased its power of attack on us after landing. More men died in the castle than in our barracks. Tent-hospitals were opened in a village, not far from the castle. I looked from the tower and daily saw the number of tents increase. I can not depict for you the fearful loss which our Detachment suffered. Only a few statistics will be enough to show you this great disaster. (March 15th—July 8th)

Total number of men,	6,194.
Fallen sick,	1,945.
Died,	1,257.

During these days we never ate a single meal with perfect freedom of doubt. Even those men who were once eager for the expedition became weary. To have no enemy to fight with and to be in such a condition, is indeed an undesirable thing for soldiers. At this time my little library served me, not for mere diversion, but for real help. Every morning was welcomed with new joy, and every day was closed with thanks. Nor was I lonely, for I found very fortunately a company of Christians. Of them I shall tell you afterwards.

Buddhist priests, two from each Honganji, (East and West) came as chaplains. They gave us no sermon. They only served in burying the dead. One morning, when I went to Major I's* room, he told me that one of these priests died of cholera, and the remaining three were so frightened that they determined to return home. Then he remarked that if Christian preachers were here, they would remain though every one of them might die. I answered him in the affirmative. Non-Christian men know how dutiful Christians are. One thing

more, I may add for the temperance friends' material. Many of our soldiers who drank Chinese wine, were compelled on account of the heat to take cold water to quench their thirst. Now the water in the island is scanty and mostly of a very bad quality. Natives never drink it without boiling it. Our poor soldiers did not care to take such trouble and fell into the hands of the sick demon on account of their drink.

XV. *My Sword.*

Would you like to listen to a dialogue between my sword and myself, when I was lodging in that barrack tower during the noxious weather and amidst the raging cholera? The following is it, the original of which I called "The Song of my Sword:"—

Perniciously misty and poisonously foggy is the weather. Numberless sick men lie around us. "How are you, my dear Sword, in these days?" So saying, I drew it out of the scabbard, and behold! Not a cloud, and no rust. The icy blade looked as brilliant as ever. And hark! something like a spirit speaks in a soundless voice.

"'Tis four hundred years since I was born. In the remote days of wars, I accompanied noted knights, and no helmet nor armor was proof against me. When the Shogun was in his Bakufu, I was called "the Spirit of Bushi" and was honored as a guardian of men. But since the day of the late revolution I was forsaken in dust, and no one even turned his glance on me. Then my lord, thou calledst me out of the dust, and cherished me at your side morn and eve. While I was enjoying the days of thy love, the war cloud suddenly arose in the heaven of Corea and it soon spread in Eastern Asia. Unexampled waves begun to roar on her coasts. Now

* Major I was the commander of the 1st Battalion.

the time has come, when I shall serve thee in the midst of a thousand armies and ten-thousand chargers, and cutting down hundreds of the enemy. I might answer thy love and show thee how sharp I am. So I came with thee over thousands of miles of ocean to this island of the enemy. But alas! such weak and timid enemy! They all ran away, none keeping post till to the end, to receive and test my blade."

To this voice I answered:—

"No, my sword, do not complain. Knowest thou not that the virtue of a sword is in its dignity over the enemy, and not in its actual cutting? Remember, how the enemy fled, terrified at the lustre of thy blade held high in my hand. The enemy fleeing and the enemy surrendering are not worthy to test thee. By thy virtue of high degree, I conquered. By thee, my duty is performed. Thanks to thee, my sword, for thy faithful service in this memorable expedition. But, my sword, the war is not ended. We may get out of this island, to invade elsewhere. If not, when we wait for a few years more, the time may come when some voluptuous lions and tigers will rage at us. Then I rely on thee, my sword, for we must strike these beasts down. We shall fight our best and, if you should break, I would fall too. If we shall conquer, I will share the glory with thee. When we have no war and live in peace, I will look on thy virtue and shall try to drive my internal foes, and cultivate my soul to enable it to fight against all the vices in the world. As thy virtue is high, I, in dying or living, shall keep the way with thee. Oh! my sword, oh! my sword!"

My sword, as if it understood what I told it, nodded and again hung on the wall, peacefully in the sheath. Its constancy is proved in its cloudless lustre for four hundred years,

and it can not but be true to me. Must I not try to encourage myself and march boldly on, sweeping away all my internal enemies and worldly foes?

* * * *

This Dialogue may be hideous to some of you refined persons, because you may think that it breathes out some savage spirit. But the sword which was the spirit of our fathers, is to me an emblem of righteousness strong against wrong, and it does good to me always to look on it. This is not the mere revival of the old spirit, but the evolution out of it.

XVI. *A Christian Association.*

It is a matter of significance when we young men find ourselves in such circumstances as we read on the pages of history. I know how the Puritans, when they landed on the Atlantic coast of America, built churches and colleges as the first things. I wish to tell you how we, a few Christians in the Detachment, soon after the battles, began to form an association, with even the intention that it may be a foundation of a future church. Our members were not many in number, but good in substance. Ex-pastor A., who had formerly charge of the Kumamoto Congregational church, and now came as a merchant for soldiers; Third-class Sergeant M., a member of the Gospel Church, who had done his duty in cholera hospitals; Sub-officer Y., a theological Student of Meiji Gakuin; Interpreter A., a graduate of Doshisha; Sub-officer T., a member of the Fukuoka Congregational Church; First-class soldier T., a member of the Gospel Church; Photographer U.; Commissioner H. of Captain's rank, a Presbyterian; and Lieut. X., a Methodist.

Soldier T. was a member of the Scripture Union. On the day of landing, he nearly lost time to read

his daily lesson, but recollecting it while he was marching to the enemy's line, he found a little time at his Captain's order, "Fuse!" (lie down) and completed his reading. Then under the order for bayonet charge, he marched boldly, singing loud, "Stand up, stand up for Jesus." Afterwards, he was promoted to a sub-officer. Commissioner H. was one noted for his headstrong waywardness, and his conversion was a wonder among his friends. We made a contract like this:—

- 1.—This association is a united body of Japanese Christians of all Protestant Denominations, staying in the Pescadores islands.
- 2.—The object of the association is to cultivate our spiritual nature, to spread truth among our country-men, and to realize the principle of universal love among the natives.
- 3.—Two Kanjis will be elected to transact all kinds of business and to keep records.
- 4.—Members of the association shall keep services every Sunday, and attend prayer-meeting every Thursday, in the chapel opposite the East Gate. With these simple rules and some more minor regulations, we kept religious services, Ex-pastor preaching usually. Some soldiers and coolies joined us. The little congregation often renewed our spirit and gave us no small comfort. The mutual relation with this Association and Chinese Christians was a very good one. By the way, I remark that none of the members died of sickness, except young Interpreter A., who died at Keelung later, to our great sorrow and to that of his friends at home.

(To be concluded.)

TWO SABBATH AFTERNOONS AT YOKOHAMA.

THE first Sabbath, February 12th, in absence of the Pastor of the Kaigan Church, Rev. A. Inagaki was called to officiate at the funeral of Mrs. Inoue, one of Mrs. Pierson's Bible Women, who died at the Jizen Hospital, Aizawa. This is the second death there recently among believer, Mr. Ho Eisho—the Chinese Christian being the one not long before occurring there. The deceased had died of consumption. There was a large attendance of the Bible Women, and quite a number of the male members of the Church. Elders Hayashi, Kitajima and others were present, and assisted at the exercises. Mrs. Van Petten was also present and the lady doctors of the Hospital. They spoke from Daniel 12: 4 "They that be wise shall shine as the firmanent, etc." It was a very comfortable funeral. At its conclusion two of the elders said they were going to examine and admit to the Church the younger son of Mr. Hirano, who was nigh unto death. As I felt the greatest interest in this family for 16 years past I volunteered to accompany them. They were delighted. We walked out to Negishi and down to the sea-shore to the Buddhist Temple *Daisho-In* where the family live and found the father and mother and their oldest daughter O Hama at home. The lad, pale-faced, and with pink-eyes was sitting in his bed. We soon had prayer and proceeded with the examination, followed by his confession, when he was received as a member of the Church. He had been baptized in infancy, and knew the Apostle's creed, etc. We after celebrated the Lord's Supper. All the family rejoicing in the opportuneness of the visit as they feared another Sabbath would have been too late. And

sure enough, only the 5th day thereafter his young spirit peacefully passed away. There had been a great snow the day before, and its purity had reminded him of the blood of Christ making us whiter than snow. This 2 p.m. of another beautiful afternoon, there were about twenty of the elderly believers, a few younger men, and the family present and three daughters beside the father and mother. Rev. Inagaki read part of 15th of 1st. Cor., offered prayer and made a few remarks on God's ways not as our ways. I followed with a few lessons on such a young life taken away from earth to bloom in Paradise. Hymns and prayer followed. The latter by Elder Hayashi was very comforting; he dwelt upon God making this beautiful world before we knew it, preparing salvation for us before we knew it, and heaven for us before we knew it, and now in our short-sightedness we must not judge his loving kindness amiss. The usual tea and refreshments were produced and distributed, and then the procession proceeded along the sea-beach, up the hill, along the race-course to Aizawa and thence to the crematory, as the body was to be burned and the ashes sent to Nagoya to their family burying ground. The family begged we should not go in to the burning, and many came on, myself among the rest. Was sorry to have that beautiful fragile form reduced to ashes. It was laid out in a long coffin, filled in with flowers about the body, and a beautiful wreath and cross in tube-roses was placed on the black silk pall that covered the casket. A score of riders on horseback and carriages were met going out for their p.m. drive or rides, and many walking going to Tsugita Plum Gardens probably, or around the Bay. Thus the Sabbath is misappropriated by Europeans in this place.—*Communicated.*

THE POSITION OF THE MISSIONARY'S WIFE ON THE MISSION FIELD.*

By MRS. S. W. HAMBLIN.

IT has often seemed to me that the position of the married woman on the mission field is one of the most difficult, and yet one of the most blessed conditions in which a woman can be placed. She may be the power behind the throne—the missionary's inspiration, his comforter and his caretaker. If she be the help meet she should be to her husband, she will always inspire him to do his best. We all need some one near us who has faith in us, to incite us to do our best work. And what better can a man have than the absolute faith of a loving wife, who, nevertheless, does not hesitate to use the pruning knife of criticism whenever needed?

She may be his comforter. Blessed indeed is the man who finds in his wife, one who meets all the trials, discouragements and weariness of the missionary life with a cheerful face and the charity which never faileth. Who, when the trusted evangelist fails, when the work drags and when defeat seems to meet every advancing step, together with him kneels at the throne of the All-Powerful, and with inspiring words helps him to go forth again with renewed faith in the strong promises of God to battle afresh with all the hosts of Satan.

She may be his caretaker. The missionary is so prone to overrate his strength; to feel that the work is so great he must toil day and night, and so he spares neither mind nor body, with the result that both soon break down and he becomes another wreck on the great ocean of missionary life. It seems so weak to leave one's post and go away for

* A paper read before the Ladies' missionary conference of Sendai, Nov. 1st., 1898.

the hot summer months, but when wife and children demand the change, the husband,—unwilling victim though he be—gets the benefit also, and shows it in brighter zeal, better work and longer service on the field.

Then, too, the wife must be in a sense the household physician. She it is, who looking well to the ways of her household, sees that the food is such as a brainworker should have, and that he lives not only in the sunlight of God's presence, but also in the sunny atmosphere of a well ordered and directed home, as free from outside annoyances and hindrances as is possible in a mutual and natural home life.

But no truly Christian woman can live on the mission field without longing to engage hand to hand in the war with sin which is going on about her, and while I would emphasize my belief that direct missionary work should not in *any manner* interfere with the home duties, yet there are some ways in which the missionary's wife can help in the work without neglecting her home life. It is a well known fact that, unless the married woman has been a single lady missionary and so has had the opportunity of acquiring the language before the many duties—delightful though they be—of wife and mother crowd upon her, there is very little chance of her being able to do so afterward. But even though she be unable to teach in the mission Sunday school, she may, by her very presence there, encourage the workers, and should she be gifted with a musical talent, she has a wonderful power to use in teaching the little ones, for who can estimate the power of Christian song! She can show her interest and sympathy with the people by visiting them in their homes, and dropping little seed thoughts of

Christian living, which may, by God's grace, spring up and bear fruit of which the sower little dreamed.

But after all, it is by the quiet influence of the Christian home that the greatest opportunity for good comes to the missionary's wife. As one has well said; who can estimate the virtue, what tongue shall spread the power of home influence? It is the chisel which graves deep and lasting inscriptions on the character. It gives shape to the plastic clay of human feeling, moulding it for eternity. God has given a mighty trust to them who cluster around the fire-side of home. And as Dean Stanley so forcefully says: "Each of us is bound to make the little circle in which he moves better and happier; each of us is bound to see that out of that small circle the widest good may flow; that out of a single household may flow influences which shall stimulate the whole commonwealth and the whole civilized world."

And it is in the home when blessed and completed by little children that the missionary's wife finds her highest and most sacred sphere. Separated as so many missionary families are from school and society privileges, the mother must lead the little ones along the pleasant paths of knowledge. She must be their school teacher, playmate and guide. That a shield the mother must be against the terrible spectacle of heathenism all around them! How tenderly and carefully they must be guarded that the poison finds no way into their souls! And how prayerfully lead that they may early find the Saviour. The mothers may well echo the prayer breathed in these lines:

"God help us mothers all to live aright and may our homes all love and truth enfold, since life for us no loftier aim can hold than leading little children to the light."

But may we not feel that missionaries' children have the especial watch care of our Heavenly Father when we see how many of them are filling positions of honor and influence to-day? Pardon me, if I quote somewhat at length from a recent number of one of our denominational papers: A very interesting incident at the meeting of the Executive Committee on Monday, was the appointment as missionary of Miss Emily M. Hanna, granddaughter of Dr. Adoniram Judson. It is a matter of deep interest that the family of Adoniram Judson appears on the list of our Baptist foreign missionaries. This incident of the devotion to foreign mission service of a descendant of a missionary is by no means rare, since at the present time, there are on the lists of the Missionary Union more than thirty children and descendants of our honored earlier missionaries. It is pleasing to know that several other of the grandchildren of our earlier Baptist missionaries are now preparing themselves in various educational institutions in America for missionary service, and in the course of a few years our missionary rolls will be graced with yet other cases of missionary heredity; grandchildren entering upon the same work that in its earlier stages was nursed and cherished by their honored ancestors.

So may we not feel that, th'o it be not our lot to go forth into the thick of the fight to battle for our Lord and Master, if in our homes as wives and mothers we live Christ-like characters, we shall not have lived on the mission field in vain?

A HISTORY OF THE KUMIAI HOME MISSION BOARD IN JAPAN.

Translated from the *Kirisutokyo-Shimbun*.

IT was in the year 1859 that Protestant missionaries came to Japan for the first time, that is, in the year when the treaties between Japan and England and America were concluded, and the four ports were opened for commerce. These missionaries were those of the Episcopal Church in America, and of the Presbyterian and Dutch Reformed Churches, who arrived at Nagasaki in that year. After their arrival, many American and English missionaries were continually sent to Japan. It was twenty-nine years ago, that is, in the year 1869, that the American Board, which is closely connected with this Home Mission Board started evangelistic work in this Empire. In November, the same year, Rev. D. C. Greene and wife arrived at Yokohama, and removed to Kobe, in March, the next year. He established a station in this port, and started his work. Then many other missionaries kept coming every year, and lived in Kyoto, Osaka, etc. In these times, the people were yet agitated on account of the restoration movement, and their hatred toward Christianity was in its height, thus making evangelization most difficult.

There was a man, Ichikawa by name, who became Rev. Greene's teacher of the Japanese language. This man studied the Bible, in spite of the edict of the prohibition of Christianity, and was put into prison, but he was not yet baptized. It was in November, 1872, that the poor convert breathed his last in the prison. Besides, there were many converts, who were persecuted in some way or other. But missionaries pushed their work, in spite of difficulties and persecution, until the people's attitude toward the Christ-

ian religion was greatly changed, so that the prohibition-edict was no more enforced. Toward the year 1874, there were some ten believers in the Kobe-Osaka district. It was in April, the same year, that the Kobe Church was established, and, in the next month, that the Osaka Church came into existence. These two churches are the first Kumiai Churches in this land.

Toward this time, Jo Nijima, who had been studying in America for ten years, returned and planned, with Kakuma Yamamoto and Rev. J. D. Davis, to establish a Christian school. It was in the year, 1876, that the Doshisha was at length organized in Kyoto. And, this organization was very opportune, for a company of some thirty students, who had been educated in the Kumamoto Jogakko under Mr. Janes, a teacher of the school, entered at once the new school. Of these young men, fifteen graduated from the course, in the year 1879. While these first graduates of the school were yet studying in it, they engaged during vacation in evangelistic works, and, after their graduation, devoted themselves to preaching, as pastors or members of churches. It was by the effort of these students that the Kumiai Churches made great development.

Previous to this, Paul Sawayama returned from America in the year 1876, and, resolving to devote himself to evangelization, became the pastor of the Osaka Naniwa Church, in the year 1877. Many missionaries, of both sexes, who came to Japan after Sawayama's return, co-operated with him. So the result of this co-operation, nine Kumiai Churches came to be established in the year 1877.

So far the history of the Kumiai Churches. Now, let us proceed to the present subject.

It was in the year, 1878, that the Kumiai Dendokwaisha was established. On the 2nd of January,

the same year, the representatives of the nine churches, numbering eighteen in all, held a meeting in the Baikwa Jogakko, Osaka. Jo Nijima was elected the chairman, and Messrs. S. Murakami and K. Suzuki the secretaries. The meeting was continued for two days. The representatives reported the condition of their churches, and opened a free conversation on faith and evangelization. They finally resolved to establish an evangelistic society, and appointed Nijima, Sawayama, and Imamura the executive committee. This was the beginning of this Dendokwaisha. The amount of contributed money was, in the first year, over *yen* 120, and the districts to which preachers were sent were Okayama, Annaka, Imaharu, and other towns and villages. All the preachers were yet the students of the Doshisha, and so, they stayed in their respective district, only during summer vacation. But wherever they went, they succeeded in gaining converts or seekers, and thus sowed the seeds for the later churches. One may well imagine the simple and yet the earnest manners and faith of the young students, who preached the Gospel so boldly. Among them, there were the present Revs. Yokoi, Kozaki, and Hori, and Profs. Matora and Ukida, and Messrs. Kanamori and Ichihara, and the late Rev. Uyebara and Prof. Yamazaki. It was in June, 1879, that the late Mr. Nijima made, with Rev. Kozaki, a trip to the province of Hyuga, Kyushu, by the request of the converts there. Rev. Kozaki travelled alone, through Miyazaki, Takaoka, Nobuoka, and other towns, preaching the Gospel. Besides him, many others were sent to the districts in Kyushu, in Gifu, and in the neighbourhood of Kyoto. Rev. Kozaki, having returned from his journey in Kyushu, in November, the same year, came to Tokyo,

with the desire of opening a field at Mizusawa, Rikuzen. But for some reason or other, he came to stay in the capital and observe services with those believers, who came there from the Western provinces. Now, this was the first germ of the Kumiai Churches in Tokyo.

In May, 1880, the third annual meeting was held in the Baikwa Jogakko, being presided over by Rev. Miyazawa. It was in this meeting that the representatives were tossed into a burning discussion on the question of independence in finance. But they finally came to conclude that the Church was not yet on the stage to be independent, and resolved not to separate from foreign missions. The help of foreign missions was, however, decided to be regarded simply as a contribution to the Dendokwaisha, whom the representatives agreed to call the Nihon Kirisuto Dendokwaisha, thus to make the nature of the society plain. But Revs. Leavitt and Sawayama, of Osaka, did not join the said decision, adhering to the independence principle. Moreover, a part of the believers in the metropolis decided to carry on evangelistic work, without any help from foreign missions. The meeting re-elected Nijima, Sawayama, and Imamura the executive committee of the society, but the second of them resigned, on account of sickness, and gave his place to the late C. Kamishiro.

In the same year (1880), new fields were opened at Matsuyama, Takahashi, and Kameoka. Dendo-ku (evangelistic districts) were, in the next year, established in the seven districts of Kyoto, Osaka, Kobe, Imaharu, Okayama, Annaka, and Hikone, a committee being elected for each of them. Besides, a standing committee was appointed in each of the churches, to let it manage all the evangelistic affairs

in their neighbourhood. Over these standing committees, three headquarters were established in Kyoto, Osaka, and Kobe, to control all the evangelistic works, without the said districts. A special general meeting of the Church was held in the year, 1882, to discuss the qualifications necessary for evangelists, the establishment of a theological seminary in Japanese, and the publication of works. Three years were passed without any special affairs worthy to be mentioned in this place, when, in the year 1885, Revs. Murakami, Miyagawa, and Tsunashima were elected the committee of the Dendokwaisha. Work in Kumamoto had been stopped for some time, but, in this year, Revs. Yokoi and Tsuji were sent to that town, to start work again. Mr. Kamishiro was sent to Tottori as a settled preacher. Revs. Murai, Hishida, Nijima (Kogi), Sakai, Kato, Osada, and Katagiri were sent respectively to Takamatsu, Marugame, Tsu, Hakata, Takanabe, Wakamatsu, and Mizusawa. Revs. Yebina and Mr. Terazawa worked, in this year, at Mayebashi. This year proved to be the most successful year since the beginning of the evangelization of this Church. In the year, 1886, the system of the Dendokwaisha was somewhat changed. A standing committee, consisting of five members, were elected from the representatives of the Church. Each of the three members of the committee stayed in Osaka, Kyoto, and Kobe, while the remaining two stayed in Tokyo. Besides this committee, a special committee, consisting of two members, was appointed, to let them manage all the affairs of the society, and two treasurers were elected, one staying in the West, and the other in the East. Several other preachers were, in this year, sent to Tsuruga, Nara, Fukushima, and other places. It was in June, 1887,

that over *yen* 200 were raised from among the churches, and boys' and girls' schools, scattered in Kyoto, Osaka, and Kobe, to send some ten theological students of the Doshisha. Besides these, several other places were newly opened for evangelistic work.

In May, 1888, the annual meeting was held in the Osaka Church, being presided over by Rev. Miyagawa. Rev. Kozaki and Mr. Yuasa, representing the Eastern district, and Revs. Miyagawa, Matsuyama, and Murakami, representing the Western district, were elected the committee of the Dendokwaisha. This society, having attained to the tenth year from its inauguration, held its tenth anniversary in the Osaka Young Men's Hall, on the 24th of the same month *yen* 57.70 were raised in this anniversary.

The work of the Dendokwaisha had been extended year by year, when the Church saw the necessity of appointing its president. It was in the year, 1890, that a change was made in the regulations of this society, the committee was changed into consuls, the headquarters were established in Kyoto, its branch office being instituted in Tokyo, and Rev. Matsuyama became the president. After several months, he resigned and gave his place to Rev. Yebina, who had temporarily become the president, and was elected to the same post in the year, 1891. He remained in this post for about three years, and then gave his place to Rev. Osada, who is the president still at present. All the funds of this society had been furnished by the contribution from the Kumiai churches and by the help from America, but came, in the year, 1890, to be entirely defrayed by the churches and individual members. In this year, several new fields were opened at Miyazaki, Kagoshima, and other places.

In April, 1891, the annual meeting was held at Okayama. The representatives discussed, under the presidency of Rev. Miyagawa, the method of paying back the deficit of *yen* 1,100. The consuls found the means of getting some 500 *yen* to pay back, but could find no way of getting the remaining 600 *yen*. So they proposed to make up the deficiency by reducing the extent of evangelistic work. But the representatives would not agree with them, and resolved, on the ground that the time needed more extensive work, to let all the Kumiai churches defray the debt. *Yen* 542.70 were at once promised by the representatives, and the remaining part was decided to be defrayed by those churches, who did not send their representatives. Thus, the difficulty being settled, the meeting was closed in gratefulness. In this year, Rev. S. Sugiyama was sent to Nagoya to start work there. In April, the next year, the annual meeting, held in the Bancho Church, Tokyo, was again troubled with the debt of some 400 *yen*. Rev. Kozaki's motion to pay it back by a week's self-denial of the Church was unanimously seconded. By this effort, the sum, offered by the whole members of the Church, amounted to over 340 *yen*.

In April, 1894, the representatives met again, to discuss the independence-bill, and elected Rev. Harada the chairman. Although this society was, at first, a pure independent association, being entirely maintained by the natives, yet the small funds, contributed by the then few adherents of the Church, compelled it to ask, in its second year, the help of *yen* 50 from the American Board Mission, and, in the third year, much more help from the same. It was in the fourth year, that the proposition, to separate the Home Mission Society from the foreign

mission was, after much debate, postponed, but the ratio of contribution between these two societies was fixed to 2 of the former to 8 of the latter. And this proportion was kept for over ten years, when it was, in the year, 1883, changed to 4 to 6. After this, there were certain changes in the nature of the co-operation. The spirit of independence, however, was not annulled through all the years, and it was in the year, 1894, that an investigation-committee was appointed by the annual meeting, to examine the method of changing the system of the society. Revs. Murata, Miyagawa, Yebina, Harada, and Osada having constituted the committee.

In April, 1895, the tenth general meeting of the Church as well as the annual meeting of the society was held in the Osaka Church. It was in the latter meeting that the following was decided, about the change of the society's system :

- 1.—The Christ's Home Mission Society in Japan should decline the hitherto regular contribution from the American Board. As to special contributions from foreign or home individuals or societies, they shall be received with thanks.
- 2.—The Church should express her gratitude toward the Board for its kind service, and a letter of thanks should be written to missionaries.
- 3.—Having thus declined the Board's contribution, of course the evangelists and also the individual members of the Church should try their best, so that the hitherto work of the society shall not retrograde.
- 4.—This resolution of independence should be put into practice on the 31st of December.

Thus the Society became self-supporting. But people were anxious as to how it should be maintained

by the Church alone. The president and the committee prayed, and felt in their hearts that they should, no matter what difficulties arose, try every means to raise the necessary fund for the Society. And they were at last answered by 160 people, who promised to contribute over *yen* 10 annually for three years, the whole sum amounting to over *yen* 5,000. Besides, the individual churches offered to contribute much more money than was expected. It was by these efforts of the people that evangelistic works have been carried out to better results. The names of the members of the committee elected this year, were Revs. Miyagawa, Kozaki, Yuasa, Harada, Furuki, Sugita, Abe, and Yebina.

It was in the year, 1897, that many adherents of the Church scattered over the different places of Kyoto, Osaka, and Kobe, and others urged the committee to raise the permanent funds of the Society, so that it should stand on a firmer basis. The committee at once accepted the kind advice, and drafted a manifesto of raising the funds. It was on the 6th of November, the same year, that this manifesto, printed on leaflets, was distributed among the people, who attended an united prayer meeting of the *Kinki* district Christians, held on the day. And this evoked the deep sympathy of the attendants, twenty of whom promised to make certain contributions, and the sum reached *yen* 2,500.

Now, let us state something about the evangelistic work of the Society. At first, the Doshisha students were sent to different places, where, except two or three of the places, they stayed only for some months. But it was in the year, 1880, when the Society came to be helped by the American Board, that it was enabled to send, at the same time, over ten preachers to over ten places

The following are the places, in which the Society worked, has worked, and is working:

Fukuoka, Takanabe, Yatsushiro, Kumamoto, and other places in Kyushu. Marugame, Takamatsu, Uwajima, Imaharu, etc., in Shikoku. Hiroshima, Tottori, Okayama, etc., in Sanyo. Kitakata, Wakamatsu, Sakata, Wakuya, etc., in the North-east. Nagoya, Tsu, Namise, etc., in Owari and Ise. (Besides, many other places are mentioned in the original.)

The financial statistics of this Society for the last two years show that the sum of the contributed money in the year, 1896 (the first year of independence), reached *yen* 3,005.72, an increase of *yen* 2,361.72, compared with the previous year. The contribution reached *yen* 3,334.89 last year. This is certainly a great progress of the Society. The sum of money contributed by the natives since the inauguration of the Society, reached *yen* 19,572.56, while that of the foreigners *yen* 38,048.32, the total of the two being *yen* 57,620.89. Of these *yen* 57,466.01 were already expended. The Society is at present sending these preachers to the following places:

Rev. N. Fujiwara to Kumamoto;

Rev. Y. Ide to Hiroshima; Mr.

T. Makino to Kochi; Rev. S.

Sawamura to Miyazaki; Mr.

I. Banba to Fukui; Rev. U.

Sugita to Nagoya; Mr. T.

Miura to Wakuya.

Let us add a few words more. The American Board was established

as an institution for foreign evangelization, without any special relation with denominations. But it gradually came to pass that the Presbyterians and others came to secede from the co-operation, leaving the Congregationalists alone for the Board. Thus the Board has now become a Congregational foreign mission society, although there are yet many friends who belong to other denominations. The Kumiai Churches, being given birth by such an undenominational society, did not know, at first, to which denomination they belonged. The name of the Kumiai Churches has gradually come to be adopted, under the necessity of distinguishing themselves from other denominations. Now, all these account for the spirit of independence and non-denomination, which has led the Church to the present stage of development. The only hope and desire of the Church consists in preaching the genuine Gospel, in its plain, and simple way, for the establishment of the kingdom of God in this Empire. The Church is indebted to a great extent, to the American Board, which has so kindly led the Church as to produce among her adherents the spirit of independence. The Home Mission Society feels a great responsibility, when it sees that not only the evangelization of the country but of China and Korea needs its utmost effort. (This sketch of the history was prepared by Rev. Harada and others, for the thirteenth general meeting of the Kumiai Churches, held on the 8th of April, 1898.)

MEETING,

To Cultivate closer Union among Christian Believers.

TIME,

April 18th and 19th at 2 : 30 P.M.

PLACE,

Union Church Building, Tsukiji, Tokyo.

Subjects Already Arranged :

1. "*The Letter and Spirit of Christian Union :*"

Introduced by REV. A. A. BENNETT, of Yokohama.

2. "*Christian Union : How can it be best promoted ?*"

Introduced by MR. E. SNODGRASS, of Tokyo.

All Christian workers, missionaries especially, are cordially and earnestly asked to come prepared to say something in behalf of closer unity among all Christian believers All believers and friends are invited.

Any wishing to make further inquiry may address.

THE VOICE, 14 Tsukiji, Tokyo.



Conducted by Mrs. COROLYN E. DAVIDSON.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOURLY PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

Alone we can do little. Separated, we are the units of weakness; but aggregated, we become batteries of power. Agitate, educate, organize—these are the deathless watch words of success.—
Frances E. Willard.

THE TOKYO TEMPERANCE SOCIETY RETURN A WINE CUP.
RECEIVED FROM THE GOVERNMENT.

AT the time of the war between Japan and China in '94 and '95, The Tokyo Temperance Society presented *yen* fifty—twenty-five dollars—to the war fund, and in recognition of this service, on the 9th of November last, a wine cup, accompanied by a letter, was presented to the Society by the Government, through the Governor of Tokyo. The Hon. Taro Ando, President of the Society, immediately called a meeting for consultation regarding the receiving of a wine cup by a Temperance Society. After some discussion, it was decided to return the cup with a letter, stating the reasons for this action, and at the same time, giving hearty thanks for the honor conferred upon the Society. The letter was as follows:

"The Tokyo Temperance Society is greatly honored in that our contribution to the war fund during the war of 1894—95 between Japan and China, has been deemed worthy of a reward. The object with which the Temperance Society was established was to remove from our midst the evil habit of drinking wine, which destroys man's health, takes away man's wealth, breaks down the customs of society and takes away the powers of nature.

We desire to be grateful to His Majesty, the Emperor, for all the blessings he has bestowed upon us, and to do our part toward the happiness of our brethren. We have united with those who have the same purpose with us, and have promised never to drink any kind

of wine, and are working to extend our principles through the entire land.

We heartily thank His Majesty, the Emperor, for his kind intentions, but to receive a wine-cup is against our principles, as we believe all woes come through drinking wine. Therefore, in all humility, we respectfully return it."

At the meeting called to decide what should be done with the wine cup, the following petition was drawn up and ordered sent by the Hon. Sho Nemoto to the Diet now in session.

A Petition to the Government asking that the practice of giving a wine cup as a reward, be abolished. We respectfully say that since the restoration of Monarchical Government all the progress our country has made in civilization is due to the wise and determinate judgment of His Majesty the Emperor, who has never hesitated to thrust aside conservative principles and thought for the happiness of his people. We must therefore show our gratitude for all the blessings bestowed upon us, and give him our services in the carrying out of his administration, by following his example and thrusting aside any conservative practices which may prove detrimental to the progress of our civilization. It is with this motive that we tender this petition to you for your honorable consideration. We beg you will listen to our Petition and grant us our request.

When praiseworthy deeds are done for our country or the public good, it is the custom to present some medal as a reward, to show His Majesty's gratitude and to encourage such deeds.

As the reward given has a great effect upon the recipient, great care should be taken in its selection. Therefore we think it strange that

among these rewards the wine cup has been made preeminent by our Government.

In the dark ages man thought that by drinking wine his life would be prolonged; and so in times of congratulation and of joy wine was used. But as it is now well known that wine, like tobacco, is a poison, in many parts of civilized lands its use has been prohibited.

As you well know wine is a luxury and upon it a heavy tax is levied. We beg you to consider the amounts of wine brewed yearly from the ninth year of the present period, through the fifteen following years, and compare with these the social conditions. From the year of increase in the amount of wine made, began a period of many evils among our people; such as:—lawsuits, bankruptcy, great poverty, suicides, crimes, foundlings and deaths by the wayside. While in the years when less was made these diminished.

Wine takes away the energy of people, and the power of nations. Wine makes man impure and ruins his life. Therefore to encourage good works or patriotic deeds, it is unreasonable to give such an ominous vessel as a wine cup. It is as though we scattered thistle seeds expecting to harvest grapes.

If we receive a reward we wish to use it; and it is also the donor's desire that we shall do so.

If we receive a medal we will pin it upon our breast. If we receive a carriage we will ride in it. If we receive clothing we will wear it. If we receive a wine cup calling our friends together, we will drink wine from it; but we have many examples of evils brought upon our country and upon individuals through the drinking of wine.

But some may say: "In Europe and America the wine cup is used as a prize." Even so, we

should not imitate their inherited barbaric customs. Is it not our principle to imitate their merits and avoid their defects?

We therefore respectfully beg of you to give us a more suitable reward than a wine cup.

Mrs. Large, appointed to succeed Miss Parrish as the Missionary Representative of the world's W. C. T. U. in Japan, says: "After spending a week working with Mr. Miyama in Sendai, during which I had good opportunity to observe his spirit and methods, I am prepared to say that Mr. Miyama is the *right man* for the work; that it would be a great blow to the cause we love, if his services were dispensed with. Also, after making a careful estimate of his necessary expenses, I do not think the amount paid for his services is unreasonable."

Mrs. Large has received directions from the Union Signal office to give notice that hereafter, the price of that paper to missionaries in Japan will be only *yen* 2.10.

Since the New Year, in the hope of reaching with Temperance instruction as many as possible of the Christian women of Tokyo, Mrs. Large has given talks on the subject in a number of the churches, having invited the women of several congregations to meet with the one having the most central position among them. She has had successful meetings in several districts in the city and a number of new names are, in consequence, enrolled in the list of the Nat. W. C. T. U. She intends to continue these meetings until she has visited all the principal districts of Tokyo. It is to be hoped that much good may thus be done, by giving to the women, more intelligent ideas on the Temperance question.

After the "terrible catastrophe" in Hirosaki which resulted in the

sudden death of Mrs. R. P. Alexander and the severe injury of her husband and son, a Resolution was drawn up by the Executive Committee of the Foreign Auxiliary W. C. T. U., expressing their regrets, that all the members of the W. C. T. U. in Japan must feel, at the loss of one of the society's earnest workers, and also the sincere sympathy felt by all, for Rev. Mr. Alexander and his son in their severe affliction. The following is a copy of the Resolution:

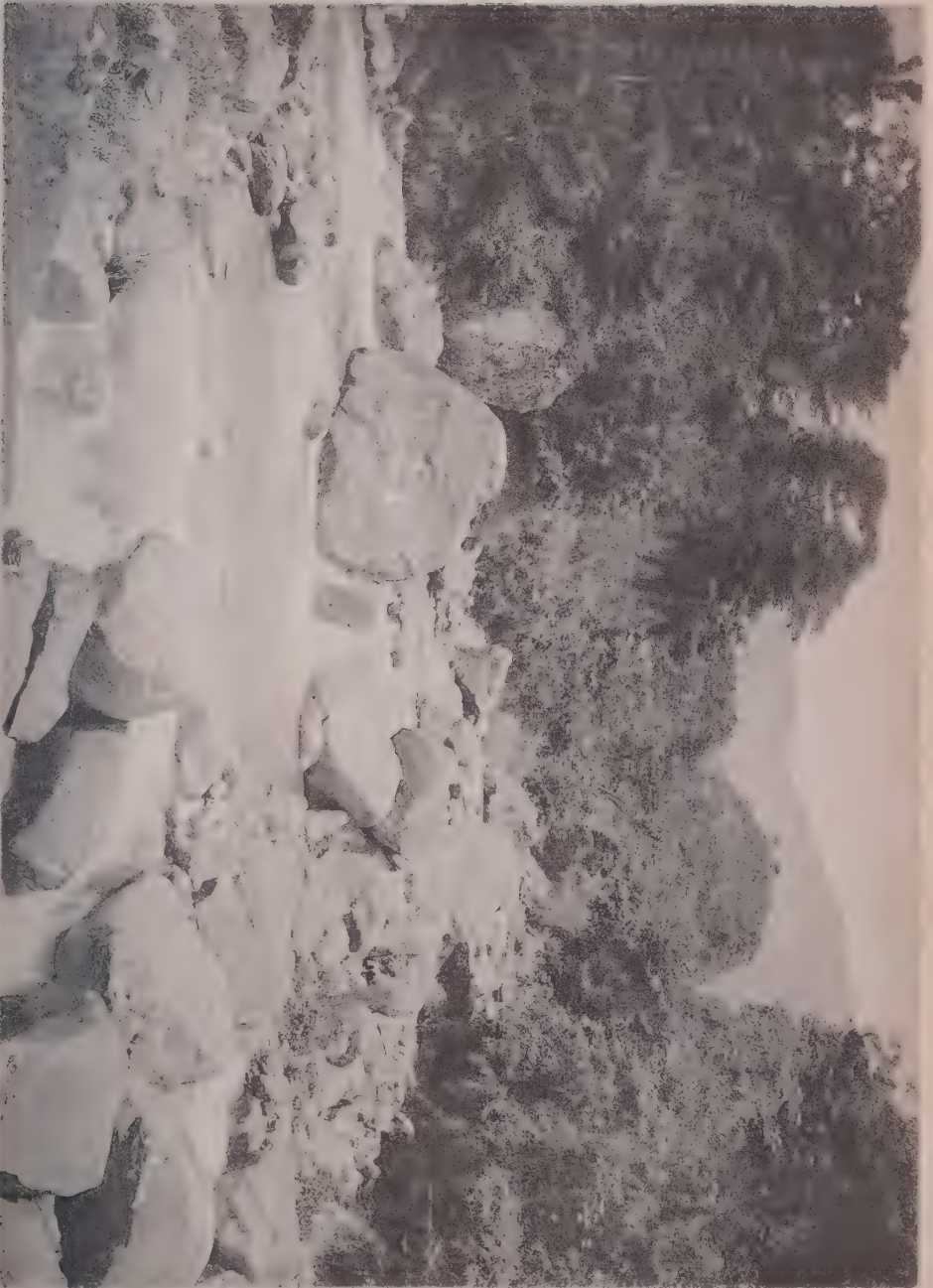
Whereas: One of our earnest, effective, devoted missionaries, one of our beloved white-ribbon sisters has been called to the higher service;

Resolved, That we, the members of the Foreign Auxiliary of the W. C. T. U., tender to the sorrowing ones our condolences. Especially do our hearts go out in tender sympathy for the husband and child, and to the aged parents, who have so unexpectedly been called to pass through the valley of sorrow. We mourn with the Mission to which our sister belonged, the loss of this consecrated worker, so gentle, tender and true, but we rejoice in the sure and certain hope we have, that for her, there is joy unspeakable, for "It is beautiful to be with God," and some glad day when what we know not now, we *shall* know and understand the need for this sudden removal from our midst of a valuable and valued worker.

May we, learning the lesson and accepting the added responsibility thus laid upon us, "Do with our might whatsoever our hands find to do," for "the night cometh when no man can work."

Signed in behalf of the Foreign Auxiliary W. C. T. U.

Florence Mary Denton.
Corolyu E. Davidson.
Eliza Spencer Large.



A SCENE IN THE MIYAGINO RIVER.

"The Life Line" is the name given the Temperance organ of the Burma W. C. T. U. From the January number, just received, we learn that a most enthusiastic welcome in the form of a reception, was given Miss Parrish, on her arrival in Rangoon. Addresses were presented from various societies, but the chief address of the evening

was delivered by "Father" Brayton, A. B. Missionary of Rangoon, who is over ninety years of age, has spent over sixty years in mission work and was a contemporary of the sainted Judson. In his address he said, "We welcome you Miss Parrish, because we believe you are the right person in the right place."

Human's Department.

Conducted by Miss ANNIE S. BUZZELL.

A GLIMPSE AT DAILY LIFE IN A GIRLS' SCHOOL.

(Concluded.)

An afternoon with the Bible Women.

THE three Bible women go out every afternoon, teaching the blessed Gospel story from house to house; and one or two afternoons each week the matron and some of the young workers go. The young ones do not go alone, but with the Bible women, for it is only the older women who can go around freely in Japan without arousing suspicion and criticism.

But I hear you asking why there is need of this house to house teaching. Why do not the women go to the church and listen to the preaching there, if they wish to hear the Gospel? That is just the thing, friends. They do not wish to hear it, many of them, and the few whose hearts are reaching out for something better than they have

ever known, and would gladly come, cannot leave home.

"What," you say, "they do not wish to hear it? Why?" The lives of the majority of the women are most commonplace and dwarfed. Not many of them know how to read, and those who can read, do not know how to understand. They have never been accustomed to think out the problems of life for themselves, but do what father, brother, husband and son tell them to do. They do not know of their own sinful hearts and of their great need. They have their household tasks, the common round every day. They must serve the husband carefully and train their children wisely, do all the family sewing, and, in whatever time may be left, do all they can to earn money to add to the family income, which is almost

always too small to suffice for the needs of the household. A woman does not feel so much the need of worship, for there is the god-shelf before which her prayers are easily said, the shrine for the ancestral tablets before which, on proper days, she must place the offerings and lights; and sometimes she must go to the temple, and sometimes to the family burial place. *Why* she does all this she cannot tell you, more than that her mother and grandmother and great-grandmother, and so on away back, have all done so and that it was enough for them, and is enough for her. What does she want more? Sometimes she would like to hear the gospel, for it is something new and perhaps interesting, but the man of the house objects to it, so that settles it for her, and she goes on her narrow way. Even those whose hearts do long for something better, those who are feeling the influence of the new life that is permeating Japan, cannot go to church to hear, for various reasons. Some cannot go because the master of the house, be he father, husband, brother, or son, objects to it. Others are not opposed, but there is no one to leave as caretaker at the house, and no house is left alone in Japan. Some one must always stay at home, and, of course, unless in exceptional cases, this *some one* is a woman. Then there are those who are not able to go, the poor old women, the young bride, who must be exceedingly careful not to go out much, the mother of a family, with her hands full of work, and the weak, sick ones. All *need* the gospel, whether they *want* it or not, and so we go to the homes and sow the seed, telling the story of Christ, "whether they will hear or whether they will forbear." Come with us this afternoon, and we will go from house to house, and see what experiences we shall meet.

At the first house there is only a young wife. Her husband has asked us to come here to teach, saying he approves of Christianity. It is a splendid thing for women, for it makes them gentle and obedient and good workers, so would we please come and teach his wife. Will the time come sometime when he, too, will see his need of something to make him a better, nobler man? There is another house, where we went last week. There is a young man and his wife there, too, and we go to teach the young wife at her husband's request. But it is because he himself is earnestly studying the Bible, and he wants his wife to come with him into the new faith. It is a joy to go there to teach, for we are so heartily welcomed, and the blessed news of salvation is listened to most eagerly.

The next house is the home of an old man who makes paper umbrellas. He is a Christian but his old wife is only just learning to know Christ. Poor old thing! She seems to have had a hard life. She has no children, but there is an adopted boy, who is not very filial, but is rather a source of anxiety. She has been worrying over him lately, and is weak and sick now, as the result. The first time that the foreign teacher went with the Bible woman, and saw the cluttered up shop in front, and the small, dirty room in back, with the god-shelf so prominent, and not a book, not a picture anywhere; the dirty, ragged matting on the floor, the few smothered embers in the fireplace, which is right in the middle of the floor, how her heart ached for that poor, dwarfed, starved heart. How much mind had she anyway? Was there enough to take in the sweet, simple story of Christ and his love? As she watched the vacant look on the old face while the Bible woman was reading and putting into the simplest words a very short

Bible portion, the missionary was almost ready to say within her heart, "Yes, it is as the women have reported. She has no understanding, no sense of feeling." But when the Bible woman finished, to our amazement the old woman had a question. Her dull mind had caught one expression, and of that she asked, "Does Jesus give his flesh to the believers?" What could that giving of flesh mean to this ignorant old woman? The Bible woman began to make a long explanation in answer, but like a flash of lightning the Lord gave to the missionary's heart just one glimpse of a dark, dull heart, whose almost sightless eyes had caught a glimpse of something—but what was it? And a great pity and a great love surged into the teacher's heart, and the Spirit said, "*You tell her the story.*" So she quietly stopped the helper and began with what she knew was the only thing the old woman had in her mind, a material body, and said, "Obasan, we think a great deal of these bodies of ours, don't we? We want plenty to eat, we want warm clothes, and we do not like to have pain, do we?" "Yes, that is so, isn't it?" "Even for those whom we love, it is very hard to give what will make our bodies have pain, and how much harder it would be to suffer for people who hate us or are indifferent to us, wouldn't it?" I cannot write out all that was said, but in the simple talk, full of homely illustrations, that dear old woman, dull as she had seemed, caught a vision of herself, away from the God upon whom she had turned her back, and a glimpse of a suffering Saviour who could lead her back to the Father's house. She did not get a clear vision; far from it. But she caught a gleam of the light, and her dead heart awakened to feel her want, and to-day as we go in, see how gladly she welcomes us, for she knows that we will tell her something

more to help her as she gropes her way along. Her heart is so full of trouble and anxiety but she has not learned to *trust* Jesus yet, only to believe about him. Our helper says, "Obasan, do you pray to Jesus?" "Oh, no, not yet, I don't know how to pray to him." "Do you believe him, Obasan?" "Oh, yes, I believe him." "Have you trusted him and committed your heart to him?" "No, I have not done that." Then there was a little talk about that, and there was feeling and understanding in the wrinkled old face this time. Then the helper offered a simple prayer, and we left her with the Lord, trusting him to give her true comfort, and lead her into the clear light of love and trust in him.

She goes to church whenever she is able to walk so far.

Now we will go into the next house. The man here is a Christian but his wife used to dislike Christianity, and did not like to have us come. Her husband is blind now, however, and her heart has softened very much, as to-day we are very welcome and have a happy time. We sit by the brazier in one corner of the room, while the work of the paper shop is being done. While we teach the woman, and then have a pleasant, helpful talk with the blind man, seed is being sown in more than one heart, for there are four workmen busy in the room, and they cannot help but hear.

We can only go to one more house to-day, but we will have a happy time here, for one of our most earnest, spiritual Christian young men is here, and his pretty little wife is seeking Christ, taught day after day by her husband and always so glad to see us and here our teaching. This home is a beautiful one, with no lack of money. There is quite a family, father, mother and brother, an uncle and aunt and cousins, several young students and

some servants. We have never been able to reach the ear of the mother yet. She has her god-shelf and the ancestral tablets and clings tenaciously to them. The father has but one place of worship, and that is at the tomb of his master, the last lord of Sendai. He died on the sixteenth of the month, years ago, and now on the sixteenth of every month this man, who was one of his high retainers, rises early and walks as much as four miles to worship at his grave. He says, "I have sworn allegiance to one lord, and, living or dead, I will serve but him." But at the same time he says to his son, who is his heir and is to perpetuate the family name," I am judging of Christianity by you. If it is a good thing for the country, your life will prove it to me. But for myself I am satisfied." It was to this man, because he is a man of influence, that a committee came one time, some years ago, saying, "We have been thinking that Japan needs a new religion, one that is especially fitted to her, and so we have chosen the best out of Buddhism, Shintoism and the teachings of Confucius and are founding this new religion, and would like to have you look over our prospectus, and give us your influence."

"Is Christianity not to be included in your new religion?"

"Oh, no. That is a foreign religion, and is very harmful to our country."

"Is it any more foreign than Buddhism?"

"Oh, Buddhism has been in the country so long that it is no longer foreign. But Christianity has just come in, and we must drive it out immediately."

"Well, if Buddhism is so good, why not let Buddhism drive it out, and not have any new religion?"

"Buddhism has not the power to do it, and it is gaining ground?"

"Oh, I see. Christianity must be driven out. Buddhism alone can't do it. Shintoism alone can't do it. Confucianism alone can't do it. Do you suppose all three together can?"

This is one home into which the gospel has entered, and may we not hope that the whole home may become Christ's?

Because of to-day's experience, perhaps you think this work is always easy and pleasant. But wait until next month, and we will ask you to go with us again.

"A Little Child Shall Lead Them."

There was once, in the beautiful country of Japan, a man and his wife, who had no children. They very much wanted at least one, that this "house" might be perpetuated, but they waited year after year in vain. At last they said, one to the other, "As we have no children, we must adopt a little boy or girl to be our heir. But first, let us work very hard and save much money, that we may raise a child well." So they separated for many years, and both worked as servants, in different houses, and sometimes in different places. At last the wife became the cook for some foreign ladies in a Girls' School.

She said to herself and to her husband and friends, "I am going there to work, because I can earn much money, and I can learn some new things, but I will *never* listen to their Christian teaching, and I will never become a Christian myself, no, never."

But the Spirit of God followed her and worked with her, and almost before she realized it, she found herself seeking peace and pardon, and soon she was a humble, trusting follower of the Lord Jesus. She worked faithfully for the ladies, and as she was careful and saving

she, as well as her husband, by-and-by had a good sum of money put aside so she began to look around for a child, a daughter. In her church was a man, who was also cook in a foreign family, so she knew him quite well. He had several children, among them a dear little four-year old girl, upon whom the childless woman set her heart. The parents were loath to part with their little one, but they were poor, and they knew she would have a good home, far better than they could give her, a good education, and all that love could give. So they gave her up. She had been raised thus far in a Christian family, and she went with the new mother to the new father, and together they set up their home again. The mother and child went to church and Sunday School every Sabbath, but the father only occasionally, for he was not a Christian, although he did not oppose Christianity. The wife prayed for him, but settled down to the hope that perhaps sometime "by the blessing of God" he might become a Christian. But not so the little girl. She loved her father dearly, and could not be satisfied to think that there was one thing in which he could not sympathize with her. Her heart was so full of this thought that she could not keep it to herself, and one day she said to her father, "Papa, I am so sorry about one thing." "What is that?" "Mamma and I will go to heaven, but we cannot have you with us there, because you do not love Jesus, and do not go to church and Sunday School. I am so sorry, for I shall want you so there." That was enough to make the man do some serious thinking, and he began earnestly to seek Christ, and is now a happy, trusting Christian. All this because one little girl loved in deed as well as word.

ZENRJN KINDERGARTEN, KOBE, JAPAN.

By GAZELLE R. THOMSON.

ONE feature of Western education made an early appeal to the Japanese heart and that was the Kindergarten, but when first introduced into the country it was as a luxury only to be enjoyed by the children of the nobility; afterwards private Kindergartens were opened for the benefit of the sons and daughters of the wealthy, these were followed by experiments made in connection with some of the larger government schools, also a Kindergarten and model-school department was added to the normal schools; then some missions, impressed with the good that might be accomplished by entering the homes along with the little ones, opened Kindergartens, these, too, were attended chiefly by the children of the better class as their fees were about the same as those of the public Kindergartens; but all told the number of Kindergartens in the land was exceedingly small and the accommodations wholly inadequate even for the children of those who were both able and willing to pay tuition.

Having been engaged in Kindergarten work before coming to Japan there had been a growing desire ever since in my heart to see the Kindergarten training reach the children of the poor in this empire where children are so numerous—so favored in some respects, so dwarfed in others. Burdened, especially in the poorer classes, with the almost continuous care of infants when little more than babies themselves, taking their food, enjoying their play, or wandering aimlessly about the streets, always with a baby on the back; father and mother hard at work to get the small modicum of food necessary to support each

child, together with the few garments required by the family, no surplus left from which to pay school fees even if in the family economy the services of the older children could be spared; and with the government school buildings already filled 'to overflowing "The Compulsory Act" is not often brought to notice, these little babytenders continue to nurse the next in order until big enough to go to work and earn their own rice.

Kobe is one of the principal tea marts of Japan and during the tea season there are large numbers of women employed in the numerous tea-firing godowns of the port, and during the long summer days from May to September there are gathered in front of these warehouses groups of dirty, unkempt, uncared-for children. At intervals the mothers are allowed to come out and nourish the babies, but the rest of the time the children must look out for themselves. Having had only a scanty breakfast in the morning with no prospect of more food till night, unless they can beg some coppers of the passing foreigner with which to buy a roast potato, what wonder that they are often led to get their food in a less honest way, taking their first lessons in crime from the loungers and vagrants in whose company they are thrown.

We began by inviting a few of these children into our meeting house where we taught them to read and write in the simple Japanese characters, and right eagerly did these little ones try to learn; but as our numbers grew the babies and wee toddlers were very troublesome and it became evident that if we would teach the little nurses we must devise some method of diverting their small charges. Knowing the blessing which the Kindergarten has proved itself to be to the children of the poor in the crowded

districts of our larger cities in America, what more natural than that my heart should be drawn towards establishing one for these poor waifs? And when the kindness and generosity of benevolent women at home made this possible through our Mission Board we opened the *Zenrin Yochien*, or Neighbourhood Improvement Kindergarten. We began February 3rd, 1895, in a two-storied Japanese house in the heart of Onohama, a thickly populated district of Kobe, whose people all belong to the humbler orders of society. At first the neighbors were very suspicious of us. They were sure we meant to do their children some harm, else why did we make such generous offers to teach them unless we had some evil purpose in view? Partly because the people could not understand the kindness intended in establishing a free school to keep their children off the streets, and partly because we thought it would contribute more to their self-respect, we gave out that we would receive as monthly tuition any amount that they could afford to give. Thus far the general average has been about five *sen* per month per child, and is used towards buying the materials for their Kindergarten occupations.

During the first three years we were exceedingly fortunate in our senior Bible woman, who was a widow of mature years, and of experience in Christian work. She also acted as Matron of our little establishment. Her strikingly peaceful-countenance together with her age soon gave her acceptance among the people, her gentle words and helpful ways winning the hearts of the parents as well as the children. More than fifty homes have been open to her visits; in some she is gladly welcomed as a friend of whom the women seek counsel and help; in a few the gospel story is listened

to with interest even with eagerness, but in the majority much tact is needed to introduce it. Sometimes the opportunity is only brought about by some crisis in the family affairs, such as sickness, accident, or death, when they gladly turn to the Bible woman for sympathy and help, not pecuniary help, for that is seldom given, but real loving personal service. After a time there was a marked increase of friendliness on the part of the people of our neighborhood who came not only to look with favor upon the Kindergarten but to feel a pride in it as an acquisition that enhanced the dignity of their district. By the end of the first year our landlord asked for an increase of rent but assured us that he only raised the kindergarten rent a very trifle so there should be no jealousy among the neighbours, for he realized that it was owing to our school that property had advanced so much in value on this particular street; we could not deny him for our own eyes had seen the marked improvement.

By the time we had entered upon our third year of work the Kindergarten had out-grown its accommodations. Again the women of New England made generous response to the plea of the little ones for more comfortable quarters, enabling us to begin our fourth year of work in a new and commodious building not far from our former premises, so that we still continue to be a "neighborhood improvement" to the same district. We have more than forty children in our kindergarten department now and expect to accommodate sixty under the management of three teachers. The little nurses who come having the babies in charge are in the care of another teacher who gives them lessons in reading, writing, arithmetic and geography, while the babies are being looked after by a competent

woman. In addition the girls of this grade are taught to sew while the boys have learned to do straw-braiding, pasting and similar occupations. The mothers and older sisters have been encouraged to come in during the sewing hour and to bring any piece of cloth they want to make up and are taught how to cut and make clothes for themselves and the children.

When the children first come into the school they are as wild as any company of street Arabs that might be found; but they soon become more tractable and learn to modulate their voices and copy the ways and words of their teachers whom they quickly learn to love. As these little ones began to tell in their homes of the wonderful things they were learning every day their older sisters, who were working either in match factories or in tea-firing godowns, began to get jealous that they should be left so far behind in the path to knowledge and they came with a petition that they might be taught at night after their day's work was over. This was the beginning of our night school for girls only, the extra work being freely undertaken by the teachers in charge of the day school work notwithstanding we have morning and afternoon sessions and the children come very early in the morning and many of them stay until time for their supper.

Often people who come to visit our school ask, "How is it that your children are most of them so free from those loathsome sores which we see on the street children," and we answer, "That is owing to the successful way in which Dr. Goda treats the little ones." This kindly Japanese physician has a large practice and is a busy man but he comes to the Kindergarten at a regular hour once a week and it is understood that any family connect-

ed with the school can consult him freely at this time and if medicine is required it will be furnished at a price within their reach, for while the Doctor cannot afford to give his services wholly without pay he makes a most generous reduction both as regards advice and medicine.

Having thus far spoken only of the practical blessings which this institution has brought to its neighbourhood, what shall I say of the beneficent influence which we hope it will exert over all the future lives of these children? That cannot now be seen and measured; but the beautiful teaching they have received in which the truths of the Christian religion have been exemplified by word and example will certainly have some part in the moulding of their characters. On Sunday morning the large play-room is well-filled when our children gather for Sunday school, for at that time our former pupils as well as the present ones come together, and we also have a fine class of the older brothers and sisters in the International Lessons Series. Every Sunday evening a preaching service is held in this same large room. Several of the parents have been baptized into the Kobe Baptist Church from this neighbourhood as a result of the work and there is a class of enquirers receiving instruction from the pastor of the church.—*Baptist missionary Review*.

NOTES.

THE total amount of money donated by the Imperial Household to charitable purposes last year amounted to *yen* 500,000.—the *Jiji Shim-bun*.

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Abbot Senke, of the Taisha Sect of Shintoism, is now travelling through

the country to caution 5,670,000 adherents of the Sect against any rude acts towards foreigners after the operation of the revised treaties. This shows where we can find most of the most bigotted.—*Jiji*.

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According to the latest statistics prepared by the Educational Department, the whole number of foreigners employed in the Government and the commercial schools in the country is, says the *Fukuin Shimpo*, 276, of whom 124 are Americans, The Englishmen number 69.

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11,430 stanzas of poetry were presented by the loyal subjects of Japan to the Imperial Household. It is one of the peculiar customs of Japan that the Emperor selects a subject, in the first month of each year, for soliciting stanzas from His people. This year's subject was the "Thrift of the Country-Houses."—the *Mai-nichi*.

* * * *

The latest statistics prepared by the War Department with reference to the recruits is interesting in showing the degree of their education:

26	graduates of middle schools.
6923	of higher primary schools.
19,571	of common. " "
11,141	those who can read and write.
6,449	illiterates.

44,110 the total of the recruits.
—the *Jiji*.

* * * *

It was in the last number of the *Evangelist* that we gained the information that Rev. Miyagawa is going to proceed to Europe and America by the kindness of his church. Now we are informed by the *Fukuin Shimpo* that the Tamon Church, Kobe, which consists of 400 members, gave Rev. Osada, the pastor, one year's furlough.

Compared with the people of Germany, France, Belgium, and Switzerland, the Japanese head them in the use of postal cards but fall behind in that of letters. The proportion is this:

1 letter	to	197 cards	—Japan.
7 letters	to	1 card	—France.
22 "	to	" "	—Switzerland.
39 "	to	" "	—Germany.
48 "	to	" "	—Belgium.

—the *Miyako*.

* * * *

The Dendo Hochi, the organ of the Home Mission Board of the Church of Christ in Japan, gives the return that the income of the Board for the latter half of 1898 was *yen* 1,323,223, and the amount paid out *yen* 1,408,414, the deficit being *yen* 80,191. Six foreign missionaries contributed to the fund, and two Methodist churches in Yokohama, also helped the Board. *Yen* 639,000 for Formosan evangelization was the largest item of expense of the Board.

* * * *

"Mr. Uchimura's conception is rather simple; his criticisms on Nichiren, Elder Saigo, or any other characters are, in the last resort, nothing but the representation of himself. Had he historical and political eyes, how powerful he would become in society! If there be a person who demands of an almost drowned boy the reason of his falling into the water, Mr. Uchimura is such a man. Much warning and little teaching, he should certainly be ranked with Carlyle in this respect."—Mr. Tokutomi's *Man-kyo Zakki*.

* * * *

The Postage Increase Bill was passed on the 9th of February by the House of Representatives. If this also passes the House of Peers, which is quite likely, the postage for letters will be raised from 2 *sen*

to 3 *sen*, and the cards on sale for 2 *sen*. But the magazines and newspapers shall remain as before in their rates of postage. An instance of Japanese topsyturvyism! By the way, the *Mainichi* states that the net profit of the Government by the system of postage last year was *yen* 2,700,000—N. C.

* * * *

The Headquarters of the Evangelical Alliance of Japan recently sent a manifesto to all the churches in the country, urging them to contribute to the fund for its special movement in March. The plan is to invite all the Cabinet-Ministers and the leading statesmen and businessmen in Japan to the Imperial Hotel, in order that the principle, the motive and the views of the Christians may be announced before the dignitaries through able evangelists and laymen, foreign and native. A prayer-meeting was held in the different churches in the whole empire, so that the movement may bring forth good results. After the meeting, a home-to-home visitation will be started by the Tokyo Christians.—N. C.

* * * *

"*The Pentateuchal Question*" is an interesting booklet prepared by Rev. J. D. Davis, D. D. We will let him speak for himself in his preface:—

"The writer of the following pages has spent over twenty years in teaching theological and biblical subjects in Japan. For five years, he was called to teach the Introduction to the Historical Books of the Old Testament, and he was compelled to examine most thoroughly the various theories in regard to the Pentateuch which have been advocated during the last twenty years. He has reached conclusions in which he rests, and those conclusions and the reasons for

them are here briefly stated. It is in the hope that others who have been troubled by extreme views, on the one side or the other, may be helped to rest as he does, that these pages are published.

The Old Testament is at the present time undergoing a critical examination similar to that to which the New Testament was subjected, fifty years ago. Whether the traditional views in regard to the Old Testament will be modified as little by the present discussion, as were those of the New Testament, may be doubtful; but we may believe that, in general, the same result will follow, that the Holy Spirit is still in His Church, and that, under His guidance, the Old Testament as well as the New, will be more firmly established than ever before, as the record of God's revelations to men, and as together constituting the Divine Book which is to be man's guide to salvation to the end of time.

After a thorough examination of the subject, the author feels confident that, while the old view of the Pentateuch will be modified in the light of recent investigation, the substantial authenticity of the "Books of Moses," and their Divine authority will remain unimpeached, and will be made stronger than ever by modern exploration which is every year bringing to light new evidence of the truthfulness of the Bible.

The reaction which is in progress in Germany against the extreme views of the radical critics shows that a deeper and broader examination and judgment of this great subject is beginning, even there.

While the author has freely quoted from various writers on this subject and has tried to give credit to whom credit is due, he is aware that in some instances the thoughts of others have become his own in such a way that he fails to give credit for them.—Kyoto, 1899.

TABLE OF CONTENTS.

THE LATE COUNT AWA KATSU, THE CREATOR OF THE JAPANESE NAVY	67
EXPERIENCES OF A CHRISTIAN OFFICER IN THE LATE WAR.—Continued	70
TWO SABBATH AFTERNOONS AT YOKOHAMA	74
THE POSITION OF THE MISSIONARY WIFE ON THE MISSION FIELD.—By Mrs. S. W. Hamblen.	75
A HISTORY OF THE KUMIAI HOME MISSION BOARD IN JAPAN.....	77
MEETING.....	83
WORLD'S W. C. T. U.—Conducted by Mrs. Carolyn E. Davidson	84
WOMAN'S DEPARTMENT.—Conducted by Miss Annie S. Buzzell	87
ZENRIN KINDERGARTEN, KOBE, JAPAN.—By Gazelle R. THOMSON	91
NOTES	94





PHYSICIANS AND NURSES OF THE AKASAKA HOSPITAL.

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JAPANESE BUDDHISM.

By Rev. D. B. SCHNEDER.

THE growth of Buddhism after the death of its founder was rapid. Very soon after his first sermon Buddha sent out sixty converts with this commission: "I am delivered from all fetters human and divine. You, too, O monks, are delivered from the same fetters. Go forth and wander everywhere, out of compassion for the world, and for the welfare of gods and men. Go forth, one by one, in different directions. Preach the doctrine in its beginning, its middle and its end, in its spirit and in its letter. Proclaim a life of perfect restraint, chastity and celibacy. I will go also and preach this doctrine." Buddhism was from the beginning, therefore, and has been more or less

throughout its history a missionary faith. For this reason the new way of salvation became known before many centuries in regions beyond the land of its birth,—Ceylon, Siam, Burma, Anam and the islands of the South; also Nepal, Tibet, Mongolia, Manchuria, China, Korea and Japan in the course of time accepted the new faith, and Buddhism became the great religion of Asia. Curiously enough, however, it could not retain its ground in India, the land of its nativity. There Brahmanism reasserted itself, though not without becoming materially modified through its contact with Buddhism, partly owing to which it is now known under the new name of Hinduism. Another remarkable feature of the history of Buddhism has been its failure to displace certain native religions with which it came in contact in other countries. In some instances it succeeded in gaining the control over only a part of the territory, so to speak, of man's spiritual nature. In China, for example, it holds the ground conjointly with Confucianism and Taoism in such a way that most Chinese are Confucianists, Taoists and Buddhists at the same time. A similar state of affairs prevails in Japan and Korea. For this reason there is great divergence in the estimates made of the strength of Buddhism, Rhys Davids, for instance, making the number of Buddhists in Asia about 500 millions, while Monier-Williams puts the figure at only 100 millions. The discrepancy is produced by counting,

or refusing to count, people who belong to other faiths at the same time.

Hand in hand with the growth of Buddhism, however, went a profound change in its character. Primitive Buddhism was an atheistic humanitarianism, being without a God, without a revelation, without priests, without temples, without sacrifices, without prayer, insisting on the baldest simplicity, the most rigorous self-denial, and the extremest negative purity, and aiming at the extinction of personal existence. The Buddhism of to-day, while existing in Protean forms, is a cult that can nevertheless be generally characterized as an idolatrous polytheism with theistic tendencies. It has been an approach toward, rather than a movement away from, the true conception of a religion. Buddha is worshipped as a god, as are also many other beings, in the forms of numberless images. Both the historical and the legendary teachings of Buddha and of his early followers are held in abjectest reverence as being divine revelations. Vast hordes of priests perform the rites and ceremonies of an elaborate sacerdotalism in thousands of gorgeously built temples, making offerings and chanting prayers for the living and the dead. The glitter and pomp of hierarchy impress the vulgar mind. A great show of ascetic self-denial is but an ostentatious form devoid of reality. Ideas of purity are relegated to a secondary place. A paradise as sensual as that of the Mohammedans is held before the devotees, and Nirvana is transformed from a state of non-existence into a condition of hazy, dream-like beatitude. Why this change? Why this recoil to many of the features of the Brahmanism from which Buddhism sprang and against which it was a reaction and a protest? Because Buddhism ran counter to the eternal

instincts of the human heart. Man craves for home and property, for the presence and protection of a divine being—for life, in short, with all that helps to make it worth living, rather than for death and the emptiness of total extinction. And Buddhism with all the elaborateness of its programme for humanity found itself driven to pay its humblest respects to these human cravings.

As early as 337 B. C. a great schism occurred, out of which grew the two great divisions, variously known as Northern Buddhism and Southern Buddhism, or the Greater Vehicle and the Lesser Vehicle, or Mahayana and Hinayana. These main divisions exist until this day, the southern type of the faith being found in Ceylon, Siam, Burma, Anam and Java; the northern in Nepal, Tibet, China, Korea, and Japan. Of Northern Buddhism the sacred literature is in Sanskrit; Southern Buddhism retained the original Pali. Southern Buddhism is the simpler, the more nearly like the original form of the faith; Northern Buddhism is such a confused mass of modifications and accretions as would probably make it unrecognizable to the founder were he somehow to reappear upon the scene. Other schisms followed this great one. Divisions and subdivisions occurred, the differences hinging largely on the question of a less or greater divergence from the simplicity of the early form of the faith. Generally the side of greater divergence gained the day. Modification followed modification, every new development being supported by the continuous weaving of new legends, or by new and one-sided emphasis upon some particular portion of Buddha's doctrine. Religions of the lands which Buddhism entered, like the Shamanism of Tibet and the Shintoism of Japan;

were taken up into it and assimilated. New deities were added; image worship increased; temples, pagodas, relics and charms were multiplied, until Buddhism became what it now is—the most elaborate system of idolatry in the world.

To all this Japanese Buddhism is no exception. The year 552, A. D., is generally agreed upon as the year in which Buddhism was brought to Japan. What was Japan when Buddhism knocked at its doors? This is an important question, for the successful entrance of a religion into a new country depends very much on the religious, social, political and intellectual condition of the people to be won. Let us attempt a hurried answer. The population at the time consisted possibly of one million people—hunters, fishermen and farmers, divided up into many different clans. There was a dominant tribe whose head, called Mikado, exercised authority over a considerable portion of the main island, and there were already the beginnings of government, law and literature. The people were intellectually well gifted. Their latent æsthetic endowments later proved to be of a high order. The prevailing religion was Shinto, or the Way of the Gods. It was a cult whose soul was reverence and obedience toward the Mikado, combined with the worship of ancestors and of nature. It identified patriotism with religious devotion. It fostered the *Yamato Damashii*, that is, the spirit of Japan. It thus became a useful engine for the conquest, unification and civilization of the outlying tribes. It looked upon Japan as the sacred land of the gods, and it peopled its mountains, trees, rivers and clouds with deities innumerable. But it was then already an unsatisfactory religion. Before the real religious cravings of the soul it was dumb. The rising

tide of civilization demanded something better, and altogether Japan was, for the new and more elaborate faith of Buddhism, an inviting field.

Buddhism came in by way of Korea. The story runs as follows: In the year 552, A. D., a Korean king sent over to the court of Japan some golden images of Buddha; together with some sacred books. The Mikado called a council to determine what should be done with the idols. The majority feared that the worship of these foreign gods would be a dangerous insult to the native ones, and decided to have nothing to do with them. However, one of the Ministers of State set up the images in his country residence, which he thus converted into the first Buddhist temple in Japan. Soon after, the land was afflicted with a grievous pestilence, and this was attributed to the wrath of the native gods incurred by the harboring of these new rivals. War broke out, the temple was burned, and the idols thrown into a river. Whereupon still greater calamities followed, seeming to indicate that Heaven was after all on the side of the new gods. Then the tide turned. Priests and missionaries were invited over from Korea in large numbers. Later, emissaries came also from China, and still later Japanese monks went over to China to drink at what was considered more nearly the fountain of the new faith. The emperors became patrons of Buddhism and helped to build great temples and monasteries. Still questionings as to the temper of the native deities occasioned some uneasiness, until early in the ninth century the great Kobo arose, who did successfully for Buddhism what Philo unsuccessfully attempted between Judaism and Platonism. He brought the two together through the supernatural discovery that all the Shinto deities

were incarnations of Buddha, and, therefore, belonged to the Buddhist pantheon. The only thing that remained to be done was to rechristen the native deities with Buddhist names, and to give them due recognition as members of the already greatly overgrown family of Buddhist divinities. The scheme was a success. Temples acquired a mixed character, partly Buddhist and partly Shinto. Upon the family god-shelf sat cheek by jowl Buddhist and Shinto idols dispensing supposed favors to their happy devotees with equal alacrity. This *Ryobu*, or mixed Buddhism, lived in Japan for a thousand years. Out of the trunk of this mixture of the cult grew, however, about the thirteenth century, several new shoots, which together soon exceeded the parent trunk both in size and vigor. But the old and the new flourished together until the year 1870, when a crash came. The revived spirit of nationalism led the country to a consciousness of the wrong done not only to the old native faith, but much more to the government, by retiring the emperors to lives of sacred and harmless seclusion, leaving the actual control of affairs for many centuries to those most capable of seizing it. The day of retribution was severe. Buddhism was disestablished. The priests were left to find their own rice. The *Ryobu*, or mixed temples, were purged of all Buddhist idols, as well as of every vestige of Buddhist furniture, decoration or symbolism. A strong and persistent effort was made to revive Shinto, and the effort was so far successful that this religion holds a place of comparative importance even now, owing, indeed, largely to the fact that it is the religion of the imperial household. And yet, in spite of all, the religion which dominates Japan to-day is Buddhism.

So much by way of a brief glance at the external history of Buddhism in general and of Japanese Buddhism in particular. Turning now to the inner development of the cult in Japan, its present condition and its effects upon the people of the Empire of the Rising Sun, we find much that is interesting.

The inner history of Japanese Buddhism is interesting, not only on its own account, but especially through the light which it throws upon the religious structure and tendencies of the Japanese mind. For in the history of a religion in any country there is always a process of interaction between the forces represented by the religion itself and the forces of the national life, and sometimes the religion is modified as much as it modifies. The history of Buddhism in Japan is a history of sects. These sects represent all sorts of one-sided emphasis, on one or the other element of the Buddhist teachings, all sorts of deviations from these teachings, all sorts of foreign ideas superadded to, or substituted for, the original teachings. As has been said, it is the Northern type of Buddhism that prevails in Japan. However, the Southern, or Hinayana, type was not without its trial here. Early in the history of the introduction of the new religion three sects of the Lesser Vehicle found their way into the country and gained a considerable following. But they have long since ceased to be. The Japanese mind was not sufficiently lethargic and listless to offer a permanent welcome to a form of teaching so utterly negative and hopeless. Later came two sects that occupied a middle ground between the extremes of Northern and Southern Buddhism. But even of these the one has already died out, while the other, though still living, is doing so at a dying rate.

The sects that have held their ground are those distinctively representing the Greater Vehicle. Of these there are seven in Japan to-day (not counting sub-sects), four of them having been imported, the other three being native to the soil. Of the four imported ones three are of Indian origin, while one is a native of China; all, however, entered Japan through China. The general characteristics of these four are that they came in a more concrete form than their predecessors, and were thus better fitted to appeal to the ordinary mind. They came beating drums and flaunting colors. They set up their numerous idols and welcomed the native deities into the crowd. They performed rites and ceremonies. They paraded the pomp of hierarchy. They sold charms and amulets. Instead of the dry husks of abstraction they interested the people in saints, sacred places and relics. Instead of austerities in this life they offered them prosperity and health; and instead of the nihilism of Nirvana in the hereafter, they depicted to them a paradise sufficiently sensuous to meet their liveliest appreciation. As to peculiarities distinguishing the individual sects, one, the Kegon, is noted for its very close resemblance doctrinally and practically to Brahmanism. Another, the Tendai, through the profundity of its speculations, on the one hand, has earned the name of the metaphysical sect, while on the other, by its wily practical methods, it has drawn upon itself the epithet of the Jesuits of Buddhism. The Shingon sect consummated the absorption of the Shinto deities into the Buddhist pantheon, and in doctrine is largely a reproduction of the ancient Yoga philosophy of Brahmanism, one of the most interesting phenomena of the intellectual and religious life of

India, and the main philosophical basis of the modern phenomenon of theosophy. Still another, the Zen sect, may be denominated the Quaker sect, both on account of its pronounced mysticism and of its opposition to an excessive use of idols, sacred books, ceremonies and religious externals in general.

Most important for our study, however, are the three sects that are native to Japan, namely, the Jodo, the Shin and the Nichiren sects. These three sects arose during the twelfth and thirteenth centuries, when Japanese Buddhism was approaching the zenith of its glory. Their rise forms an epoch in the history of Japanese Buddhism. Three strikingly new things manifest themselves in connection with them, namely, first, emphasis upon paradise as practically the goal of human striving; secondly, the idea of salvation by faith; and, thirdly, an approach to the theistic conception. An opposite tendency, however, also manifested itself in a doctrine of the Nichiren sect resembling somewhat the modern theory of atheistic evolution.

The first of the sects named, the Jodo, is based upon the teaching of the Indian philosopher Memio. But as a religious sect it originated in Japan. This was the first Buddhist sect to announce the doctrine of paradise, or heaven, and of salvation by faith, though it did so in a rather negative way. Owing to a conviction that men were no longer as earnest in matters of religion as formerly, and that thus few would attain to Nirvana according to the noble eight-fold path of original Buddhism, it was decided to lower the standard, and to find, not "a more excellent," but an easier way. This lower standard or goal was paradise, or the Pure Land, where Amida, the deification of boundless light, dwells, and where the saved

abide in supreme bliss. The easier way was that of faith in Amida. It was the first appearance in Buddhism of the principle of salvation through the aid of another. Faith in Amida secures from him the compassionate help which man's weakness needs in order to reach paradise. According to the Jodo doctrine, however, this faith was to be supplemented by works. The works consist of the acquisition of merit, mainly by the endless repetition of the formula, "*Namu Amida Butsu*," or "Hail Eternal Buddha!" The founder of the sect himself is said to have repeated the formula sixty thousand times a day, and to-day priests in the temples, farmers and mechanics at their toil, wives at their needles and old men and women taking care of their grandchildren keep up an incessant hum of *Namu Amida Butsu*, *Namu Amida Butsu*.

But while the Jodo sect thus halted at the position of faith and works, it was not long before a new sect arose which planted itself squarely upon the doctrine of salvation by faith alone. This was the Shin, or True, sect, which sect represents the crowning manifestation of Buddhism in Japan. The sect is a sort of Protestantism in relation to the older sects, and its founder, Shinran, is a sort of a Luther. The soteriological views of Buddhism experienced a revolution. Amida, the object of the faith upon which this and the previous sects built, is a Buddha-to-be according to most scriptures, according to some a Buddha already. Practically, among the adherents of the Jodo and the Shin sects he has transplanted the original Buddha, and occupies the highest place in their pantheon. "In preparation for his office as the saviour of men (I quote from Nanjo's 'Short History of the Twelve Buddhist Sects'), he practised good

deeds during many periods of transmigration, with the purpose of bringing his stock of merits to maturity for the sake of other living beings. All his actions, words and thoughts were always pure and true, so that he achieved the fulfilment of his great compassionate desire." And he uttered what is known as the Original Vow, as follows: "If any of the living beings of the ten regions, who have believed in me with true thoughts and the desire to be born into my country and have even to ten times repeated the thought of my name, should not be born there, then may I not obtain the perfect knowledge." This practice and this vow, it is said, gave to Amida an excellence surpassing that of all other Buddhas, and made him immeasurable light as well as boundless wisdom and compassion, the saviour of all who turn to him. "To rely upon the power of the Original Vow of Amida," to quote again from Nanjo, "with the whole heart and give up all idea of self-power is called the truth." This reliance upon the all-merciful Amida was proclaimed by Shinran as the sole means of immediate and full salvation, in opposition to the synergism of the Jodo sect. Not antinomian, however, was the new doctrine. Good works were to be done, and they did not consist in the mere senseless repetition of formulas. It is the glory of the Shin sect that in its emphasis upon common morality it exceeds every other sect. And the motive is not, as in the case of the Jodo sect, the acquisition of merit, but the view is that purity of morals is only a necessary proof of the faith in Amida. It is not a meaningless coincidence that this view of salvation by faith and of the necessity of purity of life led Shinran, the founder of the new Buddhism, as it did Luther, the

reformer, three hundred years later, to reject the practice of celibacy. Shinran married a lady of the imperial court.

Like Luther, moreover, Shinran together with his disciples, translated the most important of the sacred scriptures of Northern Buddhism, hitherto existing only in Sanskrit and Chinese, into the vernacular of the people, and had them printed in the simplest form. He also inaugurated the practice of preaching to the people. He gave to women access to paradise, or the Pure Land, without being first re-born as men. Idols, relics and charms, cloisters, pilgrimages and ascetic austerities were to a large extent discarded. The temples of the new sect were located right among the people, along the principal streets in the heart of cities and towns, so as to be easily accessible to all.

Much can be said in criticism of this great phenomenon in the history of Japanese Buddhism, resembling Protestant Christianity, as it does, so closely in its external features that the former might be called a caricature of the latter had not the Shin sect been in existence three centuries before Protestantism. It is true, for example, that Amida, the all-merciful Saviour of Buddhism, has no historical basis. He is not the original Buddha who was Gautama of India. He is a pure figment of the imagination created to satisfy a blindly groping religious instinct. Moreover, he is not a saviour from sin, but only a saviour from suffering. If the soteriology of the Shin sect were efficient it would not be sufficient. It would not deliver from the guilt and power of sin. And while the doctrine of this new Buddhism is an approach to a theistic form of faith, it still falls far short. Amida is not the Creator; not the omnipotent, omniscient, omnipresent One, not the

Absolute. He does not bear distinctly the marks of personality. He is spoken of as exercising the functions of a person, but the deeper teaching is that he is a thing or a condition.

Yet when all is said it still remains true that of all manifestations among the ethnic religions of the Orient the rise of the Shin sect is one of the most remarkable and one of the most hopeful. And the facts that the birthplace of this new development in the ancient faith of Buddhism is Japan, and that this sect has nearly as many adherents in Japan as all the other Buddhist sects put together, speak volumes for the religious future of this most interesting land of the Far East.

So long as human conditions are so varied and human tendencies so divergent as they are now, probably the division of religious believers into sects is inevitable. Japan did well in the origination of her first native sect, much better still in the origination of the second. But there was also material among her people for the origination of a third division which fell far below the first two in quality. This was the Nichiren sect, or the Sect of the Sun Lotus. It is a sect of extremists and fanatics. Of all the other Buddhist sects none is so nationalistic, none so polytheistic, none so idolatrous, none so bigoted, none so controversial and fiery as this one. Its political motto is: "Japan for the Japanese." It includes in its catalogue of gods nearly every saint and hero of Japanese history. Its idols are the most numerous, various and hideous. It even worships its sutra, or sacred book, as a god, believing of course most devoutly in its verbal inspiration. The adherents of the sect regard themselves as the only true sect; and certain of their priests warned the authorities of

the Parliament of Religions at Chicago against all the other sects as false and as misrepresenting Buddhism. Their controversies with other sects have been marked by violence and unscrupulousness. A thousand years in the lowest hell is the reward prescribed by them for the priests of all other sects—surely a sad departure from the spirit of the gentle Buddha. So far as doctrine is concerned, they reject the principle of salvation by the aid of another, and insist that every man must work out his own salvation. Their description of paradise is most sensuous. Their chief dogma is an extension of the theory of transmigration to such an extent as to include every form of existence from the gods down to mud. The clod, no less than the man, is capable by means of successive re-births of becoming a Buddha—a sort of evolutionary process uncontrolled by design.

Thus it will be realized that the manifold ideas and practices which have entered into the history of Japanese Buddhism constitute a grotesque compound. Certain elements, however, run through all the sects and throughout the whole history of the faith. Foremost among these is the doctrine of transmigration. Buddhism in all its forms rests unreservedly on this strange idea, the only variation consisting in the extent of its application. The universal acceptance accorded this theory in the Orient is something that to us is incomprehensible. Certain modern Japanese scholars have attempted to explain transmigration as nothing other than the doctrine of evolution. But between the two things there is a hopeless difference. The doctrine of transmigration is one of the things that helps to reveal the vast gulf between the Oriental and the Occidental mind. Another principle that is coexten-

sive with Buddhism is pantheism. Primitive Buddhism, indeed, was only indistinctly pantheistic, but the early reaction toward the Brahmanism from which Buddhism sprang, everywhere accorded to pantheism again a large and avowed place. The idea of personality is nowhere clearly grasped. Men are phenomena, links in the chain of transmigration. The gods represent forces, or conditions, or principles, rather than distinct personal beings.

Another feature that is almost as general as the first two is the practice of religious contemplation. This is another of the strange phenomena of the Orient. It is of a piece with the pantheism of the East. The contemplation, or *dhyana* in Sanskrit, and *zen* in Japanese, connected with the religious life of the East is a mystic sinking of the individual mind into the great All, or rather, in Buddhism, into the great Nothing. The practice of it requires the subject to sit for long periods quite motionless, the legs, crossed in the manner shown in nearly every image or picture of Buddha, the hands in a certain position, and the body erect. The thoughts must be withdrawn from the things of sense and from definite conceptions, and fixed upon vacancy. Generally the results aimed at are not definite truths that can be uttered in words, but rather a mental condition, a state of tranquility, an absolute imperturbability, an ecstatic quietude. In some forms of it, as in the case of the Zen, or contemplation sect, the aim was to secure by direct mystic transmission from Buddha certain secret revelations which gave an insight into the deepest truth. Often, however, it became what has been aptly called "mind-murder," ending in indolence and listlessness.

The pessimism which was so fundamental with original Bud-

dism still lives in all Japanese Buddhism, though in a weaker degree in the three native sects. Polytheism finds an extreme development. Idolatry, which was discarded by Buddha, is universal in Japanese Buddhism, restrained in some sects, rampant in others. The acquisition of merit occupies a large place in religious practice, but is spurned by the largest, that is, by the Shin sect. There is taught the doctrine of self-dependence and of salvation by dependence on others. There is Universalism, Quakerism and Methodism. As to metaphysical principles, Japanese Buddhism furnishes examples of all sorts of manifestations—of absolute idealism and absolute nihilism; of a pantheism that would rival that of Spinoza and of realism that goes to the extreme of the French materialists. Its ethical thought, as was the case with original Buddhism, is controlled by both Stoic and Epicurean principles, though the fundamental ethical motive of Japan, as of the whole Orient, is endæmonistic. Amid all, however, must be remembered the fact that Japanese Buddhism answers much more nearly to the conception of a religion than its Indian original. In comparison with the latter it was in its best days not only a modification, but an elevation.

II. The present condition of Japanese Buddhism next claims attention. If in relation to its original the past of Japanese Buddhism was a modification and an elevation, its present condition must be called a modification and a degeneration. The actual condition of Buddhism as it exists in Japan to-day is, indeed, in part a reflection of the past. It is the logical result of the mixture of heterogeneous forces which has already been referred to. Although in 1870 the government made a strenuous effort

to disentangle Shinto, the primitive Japanese faith, from the Buddhism into which it had been taken up, the result, so far as the people at large were concerned, was far from successful. The people of Japan to-day are, with a small exception, adherents of three systems of teaching, namely, Shinto, Buddhism and Confucianism. The demarkations between these three, in the minds of the common people, are far from distinct. Many of them worship deities and observe rites without knowing or caring whether they are of the Buddhist or Shinto kind. This confusion is well evidenced in the case of the little group of deities called "The Seven Gods of Happiness," whose images are to be found upon the god-shelf of almost every home; whose names are upon the lips of the people everywhere; who are spoken of sometimes with reverence, often familiarly and even with merriment, in a land, however, where merriment by no means always implies disrespect; and who are so extensively used to exorcise the evil spirits from the home on New Year's Day. All of this popularity is enjoyed by these seven happy gods in spite of the fact that, though nominally a Buddhist group, only two of them are of Buddhist origin; while of the rest there are two of Brahman, two of Taoist and one of Shinto origin.

So far as the differences between Shinto, Buddhism and Confucianism are recognized, however, Shinto is the cult for the living, Buddhism for the dead, and Confucianism is the moral code. For worldly prosperity people pray to the Shinto household idols or at the Shinto shrines; for things pertaining to the dead, or to the prospect of death and the future life, they pray to the Buddhist idols and go to the Buddhist temples; for moral guidance they study the literature of Confucianism. Neither

Shinto nor Buddhism has for the Japanese any definite ethical import; that belongs entirely to Confucianism.

Practically, therefore, all Japanese are Buddhists. The forty-two million people of Japan can properly be added to the Buddhist column though they must at the same time be placed also in the Shinto and Confucian columns. But this means much less than saying that all Japanese are received into the Buddhist community by a formal ceremony resembling those by which monks, novices and lay-members were received into the Order in the early history of the faith. There is no ceremony of admission into Buddhism in Japan, except for priests, as they are now properly called, rather than monks. Nor does it mean that all Japanese are believers in Buddhism, for there is no formal profession of faith. It means rather that the Japanese are born into Buddhism, and, especially, that they die in Buddhism. When a child is born it is registered in, and is looked upon as belonging to, the temple in whose vicinity it is born. By way of preparation for death people go to the temples and under the direction of the priests endeavor to acquire merit. At death itself Buddhism has much to do. The cemeteries are controlled by the priests, the granting of whose privileges is one of their sources of revenue. The evil spirits which are always supposed to congregate about a corpse must be dispelled by the priests. The funeral ceremony must be conducted by priests, in whose hands the safe passage of the spirit through the realm of shades is supposed to be to a large extent lodged. Lastly, prayers for the dead must be said by the priests. The tendency of Japanese Buddhism, even more than that of original Buddhism, has been demo-

cratic. There is a decided disposition toward a doctrine of universal salvation. Originally it was very difficult to become a Buddha, but under Japanese Buddhism it became very different. Theoretically, indeed, it is held that there are two main states into which people may enter at death: the state of the good, who immediately enter paradise and become *hotoke*, or Buddhas; and the state of the wicked, who must pass through a long series of transmigrations yet, some of which may take them through the bodies of animals or the state of demons in hell. Practically, however, all people may become *hotoke* when they die, especially with the help of the priests. They may be obliged to linger in some intermediate state, or purgatory, for a while, but they can be delivered by prayers and offerings. When, therefore, a person dies priests are called, as many as the family can afford, who set up the tablet bearing the new name of the dead. For, just as an individual on being born into the present state receives a new name, so birth into the next world requires a repetition of the process. Incense is then burned before the tablet and prayers are intoned. For seven successive days after the funeral the priests come to the house of the deceased to burn more incense and to say more prayers before the tablet, and after that they come once a week for a year. When the stage is reached when the deceased is supposed to have entered paradise and become a *hotoke*, or Buddha, the prayers may not yet cease. For the *hotoke* is a supernatural being, a deity, who needs to be honored accordingly. The priests must offer food to the *hotoke*, or spirit of the departed, and give him news about the home from which he went forth. Not only, however, is devotion to the dead a matter of the priests; the relatives also visit the

temple at which the dead is buried, on the monthly recurrence of the date of death, for the first year, and on the anniversary of the death after that. The object of these visits is, first, to serve the dead by bringing him food and flowers; secondly, to pray that he may be truly born into paradise; and, thirdly, to pray that the dead may keep in peace and prosperity the house from which he departed. All these acts of the relatives, of course, take place under the direction of the priests.

Though nearly the whole population of Japan is Buddhist, it is in large part only so in name. The people of the country may be divided into three classes on the question of their relation to the faith. There is first the class of the religiously indifferent or sceptical. They have nothing further to do with Buddhism than to have their dead buried and perhaps also prayed for by the priests. A large proportion of those who are to-day crowding the government colleges and the two imperial universities, or who have gone forth from these institutions, belong to this class; they have no religion. There is a second class who, though they have no positive faith in Buddhism, yet give alms to the mendicants, support the temples, and occasionally pray to the idols, as a mere matter of decency, or with a vague idea of being on the safe side by so doing. And there is a third class consisting of those who endeavor to fulfil their religious duties regularly as prescribed by the priests. These worship their household gods faithfully. They visit the temples regularly. They show the spirits of their dead all due reverence. They worship, besides the seven gods of happiness, the images of Amida, the Eternal; Kwannon, the goddess of mercy; Hachiman, the god of war; Dharmā, the god of wisdom; and

others, according to the customs of the place in which they have been reared or the particular sect under whose influence they happen to be. A general idea that prevails is that it is good policy to be on friendly terms with all deities, so that the traveller often stops to make his obeisance before a wayside idol or at a wayside shrine without asking any questions as to the character or relationship of the god he is thus honoring.

What proportion these three classes hold to each other it is difficult to tell with any degree of accuracy. There are no statistics on the subject. There is much reason to believe, however, that the class of the strictly faithful is not the largest, and that it consists mainly of the very ignorant and of people who have retired from the active duties of life. Altogether, the impression that the situation makes upon the mind of the observer is that the day has come when the ancient religion sits lightly upon the Japanese heart. The Japanese still goes to the temple, but often only out of tender feelings for the dead. He keeps his idols in the house, but often largely as a matter of good luck, or custom, or even ornamentation; for in general the idols of Buddhism do not partake of the hideous character that has characterized the images of other idolatrous religions; the colossal image of Buddha at Kamakura has won high praise as a work of art. Alms to mendicants are often mere acts of commiseration. Gifts to temples, posted up as they always are in conspicuous places, may be shrewd business advertisements or bids for political favors. Pilgrimages to famous sacred mountains or shrines often possess to a large extent the character of pleasant summer outings, such as might furnish inviting themes for some Japanese Chaucer.

The *matsuri*, or religious festivals, held at almost every temple several times a year, are jolly religious picnics, which are often enlivened by very amusing theatrical performances, resembling possibly the miracle plays of European mediæval history. So far as knowledge of their religion is concerned, there is among the common people a woful lack. There is no reading of sacred literature in the house, no teaching of religion to the young. Even the more educated know little about the specific doctrines of the faith. The large body of the people only believe that they will go to paradise and become *hotoké* when they die; they talk about worshipping this or that idol as a means of securing this or that end, just as people talk about the comparative merits of this or that medicine for the cure of this or that disease; and they perform certain acts, such as repeating the formula, "*Namu Amida Butsu*," to secure merit and help toward entrance into paradise.

That the existence of superstitions should be another feature of such a state of things is not surprising. A great deal of trouble is occasioned the Japanese by evil spirits. In front of many a Japanese gate stands the beautiful holly tree; it is there to keep the demons out. When a dead body is carried out of a home the floor is quickly swept after it; it is the sweeping out of the evil spirits. Sick people are often supposed to be possessed of demons, sometimes in the form of foxes, badgers or cats, and it is one of the functions of the priest to exorcise them. To find a suitable day for a wedding is exceedingly difficult, owing to the existence of a very large number of unlucky days. Altogether, superstition in Japan has been well described as a vast undergrowth which it is as impossible to classify as to account for.

Let us turn now from the people to the priests. First of all, it is to be noted that the priests in Japanese Buddhism no longer occupy the important place proportionately that the monks did in early Buddhism. There are only about 100,000 Buddhist priests in Japan to a population of forty-two millions. Still they occupy an important position. Most references to Buddhism in the secular or religious press are references, in fact, to the priesthood. What of the priests, then? So far as their doctrinal views go, it can be said in general that while Japanese Buddhism is "polytheism for the unshorn" it is "pantheism for the shorn." That is, there is in Japanese Buddhism an exoteric teaching for the people and an esoteric teaching for the priests, and the esoteric form is above all things pantheistic. As to particular doctrines the priests hold what has been handed down to them by the tradition of their respective sects. As to general intelligence the state of things is far from ideal. There are schools now for the education of candidates for the priesthood, as there were not in the early days of Buddhism. But the result is not the improvement that might have been expected. The general intellectual condition of Japanese Buddhist priests is shamefully low. There are, indeed, notable exceptions to this statement, of which such names as those of Nanjo, Inouye, Murakami and Nakanishi stand as guarantees. There are men among the Buddhists who have traveled extensively in Occidental countries and who hold degrees from some of the best universities of Europe. But about the generality of the priests there is much complaint, not only by the secular, press, but even by Buddhist periodicals themselves. The dissatisfaction is not only with the ignorance, but also with the

immorality of the priests. Priests frequent prostitute quarters or keep harlots in the temples. A high priest of the greater of the two branches of the Shin sect—a sect which above all others has stood for morality—who died a few years ago kept, besides his own wife, a number of concubines, and the story is told that once a Japanese father journeyed many miles to bring his extraordinarily lovely daughter to the Japanese pope as a gift, and returned to his home filled with life-long joy that his offering had been condescendingly accepted. Even the government itself in 1895 felt impelled to issue a warning on the subject of the ignorance, the indolence and the immorality of the Buddhist priesthood.

The occupation of the priests, far from being that of the early monks, is well described by the one word—priestcraft. The ceremonies over the dead are a cunningly devised scheme to filch money from the pockets of the people. The selling of prayers and charms, the practice of blessing certain objects and of exorcising evil spirits, are all inventions with the same end in view. Their methods savor so strongly of trickery that to a very wide extent the respect of the people has been totally forfeited. Much of their time is spent in sheer idleness. Preaching or pastoral visitation are scarcely dreamt of, except by the priests of the Shin sect, who are to a limited extent in the habit of delivering discourses to their people. Taking into consideration all these things and many more that might be added, the conviction forces itself upon one that, while there are many men of intelligence and character among the Japanese Buddhist priests of to-day, the life of the great body of them is such as to be to the people of Japan not a blessing but a curse.

To sum up, then: Considering the lack of religious fervor among the people and the low intellectual, moral and spiritual status of the priesthood, it is not too much to say that Japanese Buddhism is a decaying faith. Intelligent Buddhists themselves declare that unless the religion can be reformed it is doomed.

III. Japan owes much to Buddhism. It was under the influence of Buddhism that her civilization grew up. For a thousand years Buddhism was at work silently, patiently, persistently inculcating that gentleness, that peculiar kindness, that extreme regard for life, that boundless courtesy which have made the Japanese people famous. Harsh speech and rough, excited action are highly repulsive to Japanese feelings. There are Buddhist priests who still will swing a brush before them when they walk, so that no insects may be left in their path to be crushed by their feet. Japanese etiquette is not mere hollow ceremony, as has been charged; there is much genuine politeness underneath it all.

Buddhism fostered education. When there were no other schools, excepting, perhaps, the training schools for the young *samurai*, or warriors, Buddhist priests whiled away the tedium of their monotonous lives by gathering in the children of the neighborhood and teaching them to read and write. The monasteries were often the only place where libraries were to be found. The native alphabet was brought into general use through the priests. Printing and the circulation of literature received much encouragement from them.

Moreover, Buddhism called into play the æsthetic activities of the people. Buddhism, in its highly polytheistic form, fed the imagination of the people and furnished many subjects for the art which

gradually arose under its influence. The striking fondness for flowers, as well as for the beauties of landscape scenery, are probably not unconnected with the teaching of him the favorite seat of whose images is the beautiful lotus flower.

In its polytheistic modifications Buddhism, through long centuries, sustained the religious instincts of the people of Japan. Between Shinto and Buddhism the latter is far superior as a religion, and so far as it displaced the former it conferred upon Japan a positive benefit. In its highest form, that of the Shin sect, it is a decided and remarkable "feeling after God" and a vast preparation toward finding Him.

On the other hand, when one contemplates the totality of the effects of this caricature of religion upon the life of so large and gifted a portion of the human race as the Japanese nation is, the impression can not be other than that of melancholy and unspeakable havoc. While Buddhism was kind to animals it was often cruel to men. It is largely responsible for the existence of the *eta*, the pariahs of Japan. Its political influence, while generally peaceable, was destructive of the national spirit. And it was not always for peace; often it instigated internal strife. It kept woman relegated to a position of unnatural inferiority. It palsied the aspirations of men, and trained them into a state of hopeless resignation and of widespread fatalism which grew out of its inexorable law of cause and effect. The very temple bells, hung low as they are, instead of pealing forth the glad notes of joy and faith and hope, send abroad the low, melancholy sounds of a gloomy pessimism. "Sad as a temple bell," is a Japanese saying. The little music that is heard is all in the minor key. With pessimism pantheism is linked. "How can you

worship idols?" you ask the priest who has studied at Oxford. "God is in everything; He is in images; images are helpful representations to the common mind; therefore we use them." Of the prevalence of pantheism the loss of that greatest essential to a man's being a man, namely, a sense of personality, has been a consequence. An indistinct sense of personality implies the loss of the key to the whole fabric of higher truth. Japanese Buddhism has thus, not indeed to the same extent as original Buddhism would have done, but still to a profound degree, robbed the people of Japan of their self-consciousness, of their sense of individuality, and of their appreciation of individual worth and individual responsibility. And it has, not indeed, as completely as original Buddhism would have done, but still to an appalling extent, atrophied their God-consciousness, and hardened them in their abnormal state of mind. To sum up all, under the influence of a thousand years of Buddhism, the Japanese spiritual nature has suffered amazing distortion, and it has become fixed and hardened in this distortion.

The Reformed Church Review.

THE AKASAKA HOSPITAL.

IN Akasaka, Tokyo, there is a building whose street entrance is so unpretentious that one would hardly expect to find within so large and busy an establishment or one whose helpful influence extends so far and reaches so many, healing diseases of soul as well as body. But, passing through the entrance and into the waiting room, one immediately feels the influence, and knows that this is more than an ordinary hospital; for that it is a hospital the group of waiting ones bear testimony by their pale faces,



THE AKASAKA HOSPITAL.



A GROUP OF PATIENTS IN THE AKASAKA HOSPITAL.

halting step or bandaged eyes. Yes, it is a hospital, and a busy one. Doctors are carefully examining each patient, giving help, nurses are flitting here and there as they are needed, while in the quiet wards at the right the inpatients are passing the long days, some of them in rare enjoyment, for in spite of the pain attendant upon disease, they cannot but enjoy the clean beds, the quiet, well-ventilated room, the kindness and care of physicians and nurses, and the peace and quiet which reign throughout the building. Yes, it is a hospital, but it is more than that. There are many hospitals in Japan. The medical profession has reached a high standard here, and there are government hospitals, private hospitals, and Red Cross hospitals, clean and well-kept, with skilled physicians and surgeons and trained nurses. But this one has something which is generally lacking, and it is because of this that we bring it to your notice. Hospitals are many in Japan, and in many of them some Christian work is being done, a Christian teacher being allowed sometimes the privilege of going in and teaching of Christ, especially to visit friends who may be there. Then again Christians may be in a hospital for a time, and have the privilege of letting their light shine, while occasionally there is a Christian physician. But to the masses of the sick and suffering the Gospel has never been brought, and what better way is there to reach the hearts of such ones than by ministering to the needs of the body, and teaching at the same time of the One who "forgiveth all thine iniquities; who healeth all thy diseases?"

Dr. Whitney, who is at the head of this hospital, and who is too well known to all missionaries in Japan to need any introduction to them, believes that with a Christian hospi-

tal as a centre, a great field lies open, easy to enter with the blessed gospel news, and to such a work he and his wife have consecrated their lives. Dr. Whitney came to Japan with his parents, when but just out of his boyhood. The family were drawn here by the love of his mother for the Japanese, and the yearning of her heart to do something for the salvation of their souls. She was permitted to work here but a few years, but in that little while her influence was greatly felt and her love recognized by the Japanese, some of whom after her death, contributed small sums of money for a memorial. Friends abroad added to this, and her only son, upon whom her mantle seems to have fallen, gave himself to the work which she had longed to do, and so it is that the Memorial Cottage Hospital was founded. In the waiting room hangs a picture of the saintly-faced mother, and on either side of it, in English and Japanese, is the following inscription:—

"Tokyo Memorial Cottage Hospital, 1887. Founded in loving memory of Anna L. Whitney of New Jersey, U. S. A., who died in Tokyo, April 17th, 1883. Her sincere love for the Japanese led her in 1872 to devote the remainder of her life to the service of Christ in Japan."

She, being dead, yet speaketh. The work was begun on a very small basis, a dispensary opened as the memorial to one gentle, earnest, Christian woman, opened that a few of the many poor, wretched ones of Tokyo's millions might be helped in the name of her Lord and Master, Jesus Christ. From that time to this it has been carried on by voluntary contributions from friends in England, America and Japan, all given in the Name of the Lord Jesus.

The Hospital is undenominational. A committee of ladies from some of

the various missions represented in Tokyo has met monthly and takes a lively interest in the work; and all denominations alike feel its influence and receive benefit from it.

Little by little additions have been made to the original building, and the work has enlarged. There are now twenty-five beds, of which four are supported for free cases. Fifty *sen* a day is the regular charge for the pay patients and one *yen* a day for a private room, but many are received who can only pay half price, or even but ten *sen* a day.

Dr. Whitney has general oversight of the Hospital, and spends his mornings there. The eye patients are specially under his care, and many, very many poor people, who could not possibly get money enough to have their eyes treated, owe their eyesight to his kind and patient skill and care.

Four years ago, when Dr. and Mrs. Whitney returned from a visit to England they were accompanied by Miss Harrison from London, who came to give herself freely to the Hospital work. Of the extent of her influence it is not possible to give any true conception. She has the oversight of the Hospital, and is Dr. Whitney's most able and efficient assistant in every way, while her earnest consecration, and quiet Christian life make her a "living epistle," whose influence is felt by every one who enters the doors of the Hospital.

A Training School for nurses has been started and is under the care of Miss Tetsu Ito, a Japanese lady who, after graduating at the Dōshisha nursing school spent 8 years in America, part of the time in the Philadelphia Hospital, so is thoroughly competent to undertake this work.

This Hospital is most decidedly a centre for evangelistic work. Not only the bodies, but the souls of all

who come there for help, receive special care and attention. Morning and evening meetings are held with the patients in the waiting room, the morning meeting being just before the examination of the patients from outside, so that there is a good number present to hear the reading and teaching of the Word. Every Sunday afternoon there is a service, also, and the Bible is read and conversations held at the bed sides of the in-patients whenever there is opportunity. A Bible woman is working all the time, not only for those who are in the Hospital, but for the out-patients as well. She spends her mornings in the waiting-room, talking with the patients, and in the afternoons, visits their homes. Perhaps the following extracts from one of Mrs. Whitney's monthly reports of the evangelistic work will give something of an idea of what is being done:—

"The Bible woman has continued her work during the past month, and has visited nineteen different homes. On rainy days she talks to the in-patients at the Hospital, and every morning she spends talking to one and another, as she has opportunity, among the out-patients. Some of them come again and again, and are glad to listen, while they wait, to the gospel story. A few of them become interested, and begin to understand. The Sunday afternoon meeting has been better attended during the past month, and there has been undoubted evidence of some truly seeking after God. Last Sunday one woman professed her faith in the Lord Jesus, and several others were deeply interested. We long that all who come within these walls may come to a saving knowledge of salvation through Jesus Christ, our Lord. The most interesting case the Bible woman has visited this month is a poor woman far gone in consump-

tion. Her husband is a jinrikisha man, and there are two children aged seven and five. The place was dirty, and the whole family was sleeping under one *futon*. The husband has to stay at home during the day to care for his wife and children, and went out at night to try and earn a little. * * * * Best of all, the messages Mrs. Suzuki (the Bible woman) brings them from the Bible seems to be entering their hearts. The poor woman especially seems to be taking hold of the truth of the gospel, and says she will not worship idols any more, and that she spends half an hour every day in thinking over her mercies and thanking the true God for them. * * * * Wherever Mrs. Suzuki goes she reads a portion of the Bible and we believe the promise will be fulfilled: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The following, from one of Miss Harison's reports, will give a glimpse of the work with the in-patients, and of how the message which is given here goes to other places:—

"Tsunoda San, from Hayama, who has been with us so many months has at last returned home, for a time at least. Though he has not derived material benefit to his eyes, we believe some light has entered his soul. Before leaving, the Gospel of Mark in the colloquial was given him by Suzuki San, the Bible woman, and as he cannot see to read, he went about asking people to be kind enough to read portions to him, and then, as far as he was able, he explained what was read from what he had heard while here. In this way others became interested, and I am sure you will join in prayer that the seed, thus sown in this unexpected way, may bear fruit in many hearts. We have now a relative

of his, from the same place, under treatment for her eyes. Her testimony is that Tsunoda San is quite different from what he was before he came here; and he had told her that she would receive food for her soul as well as help for her body. She seems glad to listen, and enjoys the meetings. As her eyes are affected she cannot read much, but the other two woman in the ward are both Christians. One reads the Bible to her, and the other explains what is read, and she says she is beginning to understand a little. Takahashi San is an eye patient from Yokohama. He has a complaint which is very hard to cure. He has been here about a month, and from the first was very anxious to hear about Christianity. He asked one of the nurses to write out the Lord's Prayer in large letters, so that he would be able to learn it. As we pass through the ward, he often asks if it is time for the meeting yet. He always listens very attentively. * * * * Tsuchiya San was the woman who died in the Hospital last month, of Bright's disease. When she first came in, she did not like anyone to talk to her; but after the Bible woman had visited her in her home, and she was ill again, and had to return here she was very glad to listen, and often asked Suzuki San to talk to her. She was very happy at the last, and we believe she died trusting in her Saviour. * * * * We are all much interested in three patients from Formosa, who are blind, but are here for treatment for *kakke*. They became Christians under the influence of Mr. Barclay, who brought them to the Blind School in Tokyo. They are very happy here, and go about singing hymns. Generally one of the nurses reads over the hymn for them to write it down before the evening meeting, so they are able to join in

the singing with the others, and enjoy it very much. Mr. Tsuda, who is interested in them, has kindly offered to provide milk for them during their stay in the Hospital, and to continue it for other patients when they leave. We appreciate gifts of this kind very much, especially just now, when our income is so very much below the expenditure."

These are but a few incidents of many that show how that Gospel teachings are having power over the hearts of all who come into the Hospital; and the way of life is being made known to hundreds, nay, thousands each year, for by the report for the year 1898, we see that over two thousand out-patients were treated, 7,274 visits being made to the Hospital. The number of in-patients for the year was 145, some staying only a few days, some several weeks. And some there were who were incurable, but who had no place in which to die quietly, and no one to bury them. Some such ones have had a good bed, kind nurses and all the sweet, tender care that pitying Christian hearts could give. They have had their hopeless, friendless lives brightened at last by a glimpse

of the Friend of sinners, and their hearts warmed by His love. And at the end their bodies have been quietly laid to rest in the Hospital lot in the Aoyama Cemetery, a lot which was purchased for just that purpose.

There is a large field for medical mission work in Japan, and that it can be made a great power for good is daily being demonstrated by the success of the work which is being carried on in and through the Akasaka Memorial Hospital by the consecrated band of Christian workers, physicians and nurses, who are giving themselves to this work.

Were we permitted to speak of the man who stands at the head of the Hospital, much might be written, but it is of the work that we are telling, God's work, and Dr. Whitney is only His chosen instrument for the carrying out of His purpose, a "man of God," "called and chosen and faithful." May the Lord bless him and spare him long to work for the people who love him; and may the Lord bless the work of the Hospital in the salvation of many souls; and open the hearts of His servants to give their support and prayers to this great work.

A. S. B.

World's W. C. T. U.

Conducted by Mrs. COROLYN E. DAVIDSON.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOOR OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

We know that clear brains and pure hearts make honest lives and happy homes, and that by these the nations prosper and the time is brought nearer when the world shall be at peace.—

Frances E. Willard.

THERE is nothing of special interest in W. C. T. U. work to report since the last issue of The Japan Evangelist. Additional district meetings have been held, and in consequence, several new names added to the list of members of the national W. C. T. U., and several new subscribers obtained for "The Woman's Herald," a magazine managed entirely by Japanese women.

If we look over the work since the beginning of the year, we find several items that might be mentioned.

Daily prayer meetings were held during the "Week of Prayer" in spite of its being the busiest time of the year.

Nine of the district meetings instituted by Mrs. Large have been held and thirty-five new members

added to the society by this means. In these meetings, the women listen with apparent interest to the thoughts brought before them, and at the close of one of them a woman was heard to say, "There could be nothing better for the women to hear than that address. Mrs. Large should use it at all her meetings until all the Christian women of Tokyo have heard it."

Regular monthly nat. W. C. T. U. committee meetings have been held, at the last of which the program was prepared for the annual nat. W. C. T. U. convention which is to meet in April at the Kudan M. E. Church. Following the order thus arranged, pastors of churches are asked to preach Temperance Sermons on Sunday, April 2nd. On Monday, April 3rd, in the morning there will be religious opening exercises and

reports of delegates and departments; in the afternoon, greetings from fraternal societies and addresses: In the evening of the 3rd, in the same church, there will be a mass meeting addressed by popular speakers. On Tuesday, April 4th will come election of officers for the year and miscellaneous business, followed by a social meeting. Preparation of music for the convention is said to be in good hands.

On February 17th, the anniversary of Miss Willard's death, a service was held at the Ginza M. E. Church. It was well attended and Hon. Taro Ando and Hon. Sho Nemoto as well as Mesdames Gooderham, Large and Ushioda made interesting and appropriate addresses. At that time notice was given that copies of "The Life of Miss Willard" written in Japanese and prepared for publication by Miss Parrish can still be had for thirty *sen*. Can we find anything better than this little book to bring to the notice of Japanese friends, to awaken an interest in temperance work or to stimulate them to greater activity in the cause?

An all-day social meeting on February 11th, at the Maunsei Club near Megane Bashu, was well attended both by members of the National Temperance League and of the National W. C. T. U. Mr. Ando presided at the morning meeting, and addresses, instructive or humorous, were delivered by several gentlemen. After luncheon, Mr. Itô gave some amusing exhibitions of his skill in sleight of hand, while Miss C. H. Spencer and Messrs. Haward, Miller, Coates and Malkins added to the pleasure of the afternoon by their songs.

It will be remembered that at the memorial services of Miss Willard, the suggestion was made that committees be appointed to gather gifts, from Japanese friends, to be sent

to America to be sold and money so raised in order that the Japanese might help in removing the debt still hanging over the temple. A large number of gifts of various kinds were gathered in, and by the kindness of friends, taken to England, free of charge, where they are to be placed in the care of the world's secretary W. C. T. U. until they can be delivered to Miss Parrish for disposal on her arrival in London next year. As the temple is no longer an affiliated interest of W. C. T. U. it has recently been decided that the money obtained for these articles shall be sent to Japan to assist in raising a Willard Memorial here.

The superintendents of the Foreign Auxiliary and National W. C. T. U. Department of Mothers' Meetings have been working earnestly along their line, and the result has been that a number of very instructive mothers' meetings have been held, and two or three new places for regular meetings opened.

The promise obtained from several editors, to publish anything in the line of temperance articles sent them has not been forgotten and from time to time articles on the harmful effects of using alcohol and tobacco have been sent to the newspapers for publication. In one week, fifteen articles from the W. C. T. U. Press Department, appeared in Dailies, Christian newspapers and a Temperance Magazine.

The Rescue Work, carried on in what is now known as "The Florence Crittenden House," is this year, doing more apparently permanent work than ever before. The course of study decided on, includes general Christian teaching and also instruction in housemaid's duties, foreign cooking and laundrying as well as sewing, both native and foreign. A good and experienced matron has been placed in the

Home and is showing skill and tact in her duties. The time inmates remain in the Home is five years, if such length of term seems necessary before required proficiency in work and firmness of character is reached, but inmates may be graduated sooner, if it seems best to those having charge of the Home.

At present there are four inmates; one entered in the early autumn of last year, but the others have been received since. Already the Home is supplying delicious bread, muffins and buns to five families, and the laundry work shows skill nearly equal to that of any "washerwoman" in the city. Some Japanese sewing has been done and in time it is hoped that foreign garments may be undertaken.

All these divisions of work required constant direction and supervision at first, but gradually the workers are becoming more skillful.

While it is hardly possible for the Home to be selfsupporting, it is probable that something can be done in that direction. The first month's experiment in furnishing bread to one family added a few *sen* to the contents of the Home treasury, and there must be more profit, as the work for outsiders increases. This is all the more necessary, as the six or seven hundred dollars promised by Mr. Crittenden of America for the benefit of the Home, has not yet been received, although it is hoped that it will soon arrive.

Here a quotation from the "Plan of Work" of the For. Aux. W. C. T. U. for '98 & '99 may not be inappropriate. But encouraging as these prospects are, they alone will not suffice to make this great undertaking successful. We need your cooperation, the cooperation of every missionary in Japan, therefore we renew the plea that we made in the beginning of the work, and ask every one who is interested in saving

or reclaiming this unfortunate class, to pledge more active interest and financial aid.

A good plan, it seems to us, would be for individuals and associations to guarantee the support of one or more girls for a period of five years. We remind you that this is a *National* undertaking and we urge you to seek out and send to us those unfortunates, from your own communities who are about to be sold, who have aspirations toward a better life.

A temperance mass meeting was held at Takasaki on Saturday, March 11th. In the morning a prayer meeting occupied the time from 10:30 until 12 o'clock. In the afternoon, the meeting was addressed by Mr. Hara and Mrs. Large. On Sunday, Mrs. Large spoke on Temperance to the members of the Congregational church and girls' school in Maebashi; before returning to Tokyo, she addressed meetings in Annaka, Haraitchi and Tomioka. Many individuals in Joshiu are becoming earnest in the temperance question, and considering the shortness of time this subject has been agitated in that part of the country, the attendance at all the meetings was very good.

The President of the Joshiu W. C. T. U. is seventy years of age, but in spite of her years, is doing more than many who are younger. She attended the temperance convention held in Kamakura, and went home enthused with the hope of doing something for her own part of Japan, and the result is now seen in the added interest felt in the temperance work by the people of Joshiu.

Until about twenty years ago this old lady was a devoted Buddhist, but when Mr. Nishima returned from America, she entertained him one Sunday, and from him she heard more about Christianity than

she had known before. Now she spends every Sunday and sometimes a week day in going from house to house in the town, reasoning of

“righteousness and temperance,” and doubtless doing more good than will immediately appear.

Woman's Department.

Conducted by Miss ANNIE S. BUZZELL.

A GLIMPSE AT DAILY LIFE IN A GIRLS' SCHOOL.

(Concluded.)

With the Bible Women Again.

LAST month we told you only of pleasant experiences in our house to house work, but this month we ask you to meet with us some of the difficult cases. Happily we do not meet these all in one day, but they come from time to time. Sometimes we feel as though it might be better, after one rebuff, to shake the dust of that house from our feet, and never go near it again; but again we think how little they know yet of the blessings we offer them, and that as they hear more, their hearts may change. And, then, we have the command to teach the gospel, to give our message, “whether they will hear, or whether they will forbear,” so we continue to go wherever we are received into the house, even though it may not always be with a very warm welcome. We *know* that we have what they need, and what they will want when they know it better, so persevere in our teaching.

There is one place where the only son of the house is a Christian. He, of course, wished us to teach his mother and sisters, so we went

there often. The sisters received us, and listened passively to the teaching, but the gray-haired old mother, without even greeting us, would leave the room as soon as she heard our voices. After a long while she relented towards us enough that she would speak to us, but she would not listen to our teaching for a still longer time. Now, however, she receives and hears us gladly and even comes to church often. One of the sisters, too, is now an earnest seeker.

At another place where we teach, the mistress of the house is a Christian, and wanted very much to have her daughters listen to the teaching. One of them was a bad young woman, and the other weak in body, sometimes suffering great pain. The elder one we have not yet been able to reach. She is never at home unless she is in trouble and needs help and care. At first, too, the younger daughter would not listen to our words. As soon as we would enter the house, her mother would bring her Bible and drink in the blessed truth so gladly,

but the daughter would go into another room, or if too ill to walk, turn her angry face away, and close her ears as best she could. But last week, when we went there, this dear girl (just now she seems quite well) brought her little brother's Bible, which he had received as a prize at Sunday School, and followed us in the reading and explanations, asking questions, and all with such a bright face. She comes to the woman's prayer meeting, and to the church services sometimes, and is often reading and studying the Bible alone. We stayed there as much as an hour and a half that day last week, and before going away, had prayer for her. We hope it will not be long now before she will find the joy of full salvation. Her mother has had a very hard life, with a gambling husband, one bad daughter, and one sickly one, and her two boys too young to help her much. She herself is subject to attacks of insanity, has sometimes been raving crazy. Since she became a Christian she has not had such spells so often, and has had none at all now for more than seven years. She says it is because the Lord keeps her. Sometimes, when she rises in the morning, she feels that her head is not right. "At such times," she tells us, "I just pray all day, 'Oh, Lord, hide me. Oh, Lord, hide me.' And He does hide me, and I have peace." When she became a Christian she could not read at all, but she longed to be able to read her Bible for herself, so she began to study, coming every day to the School, where some one would help her, and for a long time now she has had great comfort, with the Lord's Word no longer a sealed book to her.

But we agreed to see some of the discouraging things to-day, and on the way I am telling you only of the

triumphs of grace. Perhaps it is as well, however, for were it not that we have these encouraging things to think of, we might not have courage to continue year after year, when so much of the seed that we sow seems to fall on waste or stony ground; and besides, it is so much pleasanter to talk of the bright things.

Here is a fine cake shop, with rooms in the back where the family lives. There is no lack here. Everything shows that the family is in good circumstances and they ought to be happy. The father and son of the house are Christians, but the mother and the son's wife are not, and we will go in and teach them, as we have done for years. The younger woman "cannot" hear us to-day, as there are customers that she must wait upon. But the elder woman sits down, with her hands folded with an air of resignation, as she has done for so long, and with downcast eyes appears to listen. Very inspring, you think? Yes, as far as her attitude is concerned, about as inspring as a block of wood. But in our hearts is the knowledge of the love of God, of the sinfulness of man, and of the way of salvation, so we talk as earnestly as we can, praying the Lord not to let the seed be lost, and hoping that the day will come when her heart will open and the Spirit of the Lord quicken what now seems so lifeless. She is perfectly polite to us, but with no sign of heart or life even in her careful etiquette. We have several such cases as this, and sometimes we think they are harder to deal with than those who are decidedly opposed to all Christian teaching. There is one woman whom we have taught for more than seven years. At one time she attended church, and we really hoped that she was an earnest seeker, but in a little while she became utterly indifferent, and has been so ever

since. Her daughter-in-law, who lives with her now, listens gladly, and we continue to go and teach even though we can see so little to encourage us.

At the next house, where we have been teaching for only a few months, and where the gospel message has been so eagerly received that we have great hopes, we find the door closed, and all silent. Inquiring at the neighbor's, we hear that the family has moved away, no one knows where. This is a disappointment, but a common one. There is so much moving around, even in the same city, that it is hard to keep track of the people whom we know. If the good seed could only be carried wherever they go, and faithfully scattered, the moving would not be an unmixed evil, but well, it is slow work sometimes, "line upon line, precept upon precept, here a little, and there a little," but the good seed is being sown, and it is God's part to look after the increase.

We will make but one more call to-day, and that on a family for which many tears have been shed, many prayers offered; and over whom our hearts ache, as we think of what has been, of what might be, but of what *is*. In the early days of the Christian work in this city, this man was a colporteur, doing evangelistic work. His wife was employed as a Bible woman, and their only child, a daughter, was educated in a Girls' School, at the expense of the mission. "Rice" Christians? Call them so, if you will. God knows. With changes in the mission force, there came changes in the employed native workers. Among others who were obliged to earn their living in other ways, was this man. From the time the salary ceased *all* the Christian work ceased. There were many visits to the missionary, and

much talk of "how much we want to work for the Lord," to which the missionary always responded with the assurance that there was plenty of work for every Christian, and with the hope that they would work, as others were working, using their influence everywhere to lead souls to Christ. But not one effort did they make to "work for the Lord," and when they saw that under no consideration were they to be employed by the mission, they ceased attending church, keeping the Sabbath, and all of their Christian duties. They had adopted a young theological student to be the husband of their daughter, and heir to their family name. He became ill with consumption, and they sent him back to his own home, where he died in a few months. The daughter returned from school, and they "received" a husband for her, a man who knows nothing of Christianity, and cares not to know. If we go to their home to-day, we shall see only worldliness. All their energy is spent in making money, and they are laying up considerable treasure on earth, forgetting seemingly, all else in that one sordid ambition. It is such disappointments as these that wear out the missionary's heart and life. It is hard to see those who have been loved and trusted, for whom so much has been done, and of whom so much has been hoped, turn again to earthly things, and to find that they never yet have entered into the real blessings of the Christian life. But all are not thus. The Lord has His own chosen and faithful ones in this land, as in all lands.

LADY HOSOKAWA, A JAPANESE CONVERT IN THE 16th CENTURY.

(Translated from the *Tenchijin* by N. C.)

A NECROLOGY kept in the Nanzenji Temple, Kyoto, states that a daughter of Mitsuhide and wife of Lord Tadaoki committed suicide, at her home, in Osaka, on the 17th of July, 1600. Suwa was the maiden name of this lady. Born as the third daughter of the said warrior, she was well educated in the genteel etiquette of those ancient times, and was beautiful both in character and appearance. It was in the spring of her twenty first year that she was married to Tadaoki Hosokawa, through the assistance of Nobunaga Ota, a great warrior and a patron of the Roman Catholic Church. The new happy life of the young couple was only for a short time. Mitsuhide, the bride's father, took, not long after her marriage, the whole country by surprise. Being exceedingly exasperated by a certain libel emanating from Nobunaga, he raised an army and attacked the great warrior who was then staying without guard at the Honnoji Temple. The attack was a success: the avenger gave his enemy a fatal blow! But this was one of the greatest sins ever committed by the people, for Nobunaga was Mitsuhide's lord. Submission to one's lord having been the cardinal virtue of the samurai in those troublous times, this act was regarded by the people as treason, unpardonable except through the sacrifice of the rebel's own life.

Indignant at this disloyal act, Tadaoki did not like to live with his beloved wife, who was the daughter of such a treacherous warrior. The innocent lady was at once removed to Mt. Mitono, and confined in a villa, under the guard of her husband's retainers. Then

the husband participated in the revenge of Hideyoshi, later the Tycoon, who was sending his soldiers against the enemy and rebel of his master. What agony the banished lady suffered when she learned all about the cruel death of her father and the whole family! Her dear husband was one of the very enemy who killed her father!

At this time the rumor gained currency that any one belonging to Mitsuhide's family should be killed, if he were found surviving. The retainers who followed Lady Hosokawa to her confinement reluctantly advised her to commit suicide, before she would be found by detectives and taken prisoner. For the warriors deemed it a most shameful thing to die under the sword of others. But how could she comply with this advice! when she saw her suicide was against the sacred teaching of *sanjyū** (three obediences). To be obedient to her father, she should commit suicide for his disgrace, while, to be faithful to her husband, she should not die, unless she should be told by him to do so. The bereaved lady was in a dilemma. This could not, however, drive her to any rash act; she remained all patient, confiding in her husband's love and direction.

The lady thus led a sad and gloomy life for some years. But even under such circumstances, she never neglected her duties toward friends and neighbours. It happened, while she was yet in this confinement, that an epidemic began to prevail, to which many of the people and some of her retainers succumbed. She was so sorry for this that she composed a beautiful stanza of poetry, and dedicated it to her patron-god, praying him to relieve the sufferers.

* A woman should obey her parents, when she is yet a girl, obey her husband, when married, and obey her eldest son, when the husband has passed away.

Hideyoshi, now the ruler of the country, hearing of the lady's confinement, advised her husband to let her return home. Tadaoki had always been a loving husband, though he confined her. The Tycoon's advice was the very thing that they longed for. They were thus restored to their former happy life. But the thought that the very person who gave them this happiness was her father's enemy would haunt her mind. What pain did the lady feel, when she heard the people jeering her as a rebel's daughter! All these circumstances drove the lady to a pessimistic life. The delicate soul, shut up within the heathen and material influence, was gradually led to escape the fleeting world into Heaven.

In those times the Roman Catholic Church had already gained many converts by the earnest and noble work of Saint Xavier. The people who had been tired of the successive wars, raised by the ambitious lords and warriors, now came to look for the religion which would relieve them from their weariness and give them true peace. The said missionary's coming to Japan was very opportune. Some historian says that over 600,000 of the people were converted in a very short period of time, and that 280,000 of the converts were tortured to death, when the ignoble and cruel persecution came to rage later on.

There was among Tadaoki's relatives a Takayama Ukon, who was an earnest adherent of the Catholic Church. He would often call on Tadaoki and talk about the Christian religion, persuading him to become a Christian believer. A revelation was this to Lady Hosokawa! She always listened to what her relative said, though her husband paid no special attention to it. She learned from this samurai convert all the important principles of this new re-

ligion. The thought and belief that she found at last the comforter, of whom she had been longing for so long a time, dispersed all her gloomy and melancholy mist. She made up her mind to be baptized. But her husband did not like to have the rite administered to her. She was, however, never disappointed about this. She studied the religion more and more, and grew in faith day by day.

It was on a certain day that Lady Hosokawa went to a Catholic Church in disguise. After listening to a sermon, she requested the priests to baptize her. But they suspected that she was one of the three hundred ladies-in-waiting of Hideyoshi the Tycoon, and asked her name. The lady did not like to tell her real name, and said that she was the meanest maid of God. Being somewhat disappointed she returned home without being baptized. After that she continued to send her maids to the church, and over ten of them were soon baptized. She let them recite what they heard at the church, and listened to it with earnest attention. The more she studied the new religion, the more eager she became to be baptized. She asked one of the priests to invest one of her baptized maids with the right of administering baptism. The request having been granted, she at last attained her earnest aim of being baptized.

After an absence of some months, Tadaoki returned home, and finding his wife baptized, was very angry about it. He pressed her to denounce the new religion at once. She calmly answered him, saying, "I should obey whatever you wish me to do, provided it will not be against the teaching of God. But I will cling to my faith, even though you behead me." You can see what a significant answer was this, when even men did not have any definite

idea of personality. The ruler, the father and the husband were regarded by the people as possessing unlimited right and authority over the subjects, the children and the wives. The inferiors were at the mercy of their superiors. Certainly it must have been a new spectacle that the lady tried not to suffer a bit of harm on the freedom of her personal faith. She bravely met all sorts of persecution. Although it was a hard trial to endure the pain of the happy life, but lately restored and again broken, yet she bore it with patience. Great was the difference between this new trial and the former hopeless confinement on Mt. Mitono. She was now filled with joy and hope, in the teeth of her husband's persecution. Prayer now became her life.

Toward this time the Catholic Church diffused her influence throughout the whole country like a flood. The authorities misunderstood her. Hideyoshi, the Shogun of the time, promulgated an edict to arrest all the foreign missionaries and some twenty converts. They were soon sent to Nagasaki to be executed there. This took place in the year 1597. Lady Hosokawa hearing of this persecution, secretly escaped from her mansion and went to Kyoto to inform the Government that she was one of the converts. But she was not taken prisoner, for the officials could not find her name in the list of the Christians to be arrested. It was about this time that the lady sent several of her letters to the missionaries at Hirato, Kyushu. All of the letters were written in French in beautiful style. It is a great regret that the translations in the *Seikyoshi** does not properly convey the splendid ideas contained in the original.

The admirable patience of the

lady was at once rewarded, when her husband came to stop the persecution. She was very strict at home; and never neglected her duties. She studied Latin and Portuguese so earnestly that she came to understand theology. Some missionaries always stayed within the mansion and preached the new religion to her retainers. How strange it seemed to the other ladies when Lady Hosokawa nursed many foundlings in her own house! No wonder that the lady is still imitated by thousands of Japanese women and girls. Even a mere lass in the country school knows her story!

It was in the summer of the year 1600 that Mitsunari Ishida, one of the great warriors in those times, took the advantage of Iyeyasu's absence on his expedition to the East, and planned to restore the administrative power, which had been usurped by the said hero, to the family of his master, Hideyoshi. As the first step of accomplishing his object, Mitsunari determined to take all the wives and children of the lords, who left the dear ones at home and followed Iyeyasu to the East. By this he meant to move the lords. He first sent his men to the Hosokawa family to take Lady Hosokawa and all the children. But Lord Hosokawa was wise enough to have ordered his retainers at home not to deliver his family to any samurai or lords whatever. The Hosokawa retainers were now thrown into a dilemma, for Mitsunari demanded them to hand him the family. The only way left for them was to persuade the Lady to commit suicide before she and her dear little ones should be taken prisoners by the cruel enemy and put to disgrace. But how could she comply with the advice! She was an earnest Christian. She now determined to make her retainers kill herself and her children, but told them never themselves to follow

* The History of the Western Religion in Japan. Published by the Government.

her example, which was the custom in those troublous times. She let her aunt and others escape from the mansion, and then calmly submitted to her fate with two of her children. This painful incident took place on the 17th of July, 1600, and the Christian lady was in her thirty-eighth spring. Having failed in the very start of his plan, Mitsunari came to give up the whole of his ambitious enterprise. Thus the lady's cruel death was instrumental in putting a stop to another civil war, which otherwise would have taken place.

THE ELEVENTH SUMMER SCHOOL.

THE Christian Summer School started in 1889 was transferred last year to the Student Young Men's Christian Association Union of Japan, and will be henceforth under the direction of the Central Committee of the Union. The first Summer School under their auspices will be held at Kwansei Gakuin, Kobe, July 18-27, 1899. This site was chosen largely on account of the beautiful and healthful location and the convenience of access from all parts of the Empire. Delegates will be present from the Associations (31) of the Student Union, and from City Associations, churches and girls' schools.

The chief features of the School will be:—Addresses and meetings for the Promotion of the Spiritual Life; a series of connected Bible Lessons; Problems and Methods of Student Christian Association work; Life-work meetings; Section Conferences for City Associations, for Women and for Teachers and Pastors. July 21 will be devoted to the Convention of the Student Young Men's Christian Association Union.

It is the purpose of the Union to make the school evangelical, spiritual and practical. Among the lecturers will be: Rev. Y. Honda, (President), Rev. H. Kozaki, (Pastor), M. Takagi, Ph. D., Pres. K. Ibuka, M. A., Rev. M. Uemura, J. S. Motoda, Ph. D., and Rev. Geo. E. Albrecht, M. A. It is possible that Dr. Geo. T. Ladd of Yale University will participate, if he visits Japan this summer. Student Association Methods will be in charge of the Secretaries of the Union. It is hoped that lecturers will be able to stay two or three days at the School, so as to give delegates an opportunity for personal interviews.

The expenses will be about 35 *sen* per day for board and lodging. A small registration fee will be required of each delegate. The building of a temporary auditorium, the fitting up of school rooms for dormitory use and the traveling expenses of speakers and distant delegates will make it necessary to raise about six hundred (600) *yen*. Generous help will be needed from all who believe that the School will be powerful in building up the spiritual life of students and other delegates and in equipping them for effective Christian service. We appeal also for your earnest daily prayer that the Summer School and the Convention may be wisely planned and conducted, so that they may be a source of strength to the cause of Christ in all Japan.

Yours fraternally,

The Central Committee,

K. Ibuka, Chairman,

Y. Honda, Vice-Chairman,

F. Uzawa, Recording Secretary,

E. W. Clement, Treasurer.

For City Associations,

N. Fukada, Osaka.

Kin Takahashi, Tokyo.

The missionary members of the Central Committee are:—Revs. J. D. Davis, D. D., J. B. Brandram, M. A., S. H. Wainright, M. D., and

Professors J. P. Richardson, B. A., and E. W. Clement, M. A.

All remittances from foreigners should be sent to E. W. Clement, 43, Tsukiji, Tokyo; money orders should be made payable at Shibaguchi Post Office, Tokyo.

Communications in English should be addressed to G. M. Fisher, 3, Sanhome, Mitoshirocho, Kanda, Tokyo.

NOTES.

The (akuso Yoroku learns that there are now 565 centenarians in Japan, of whom the oldest man is 125 years of age.

* * * *

We learn from the vernacular papers that 658 Japanese live in the United States, 171 in Great Britain, and 131 in Germany.

* * * *

The whole number of members of the Japan Red Cross Society, which was established twenty-three years ago, is now 570,000.—*The Hochi.*

* * * *

The representation that neither Buddhist nor Christian chaplains should be employed in any prison in the country was carried by a majority of 11 on the 5th March.—*The Orient.*

* * * *

According to statistics prepared by the town-office, there are now in Sendai 48. Shinto shrines and 141 Buddhist temples, and the total number of houses is 12,000.—*The Ka-hoku.*

* * * *

The number of licensed physicians, pharmacists and midwives is as follows:

Physicians	39,850
Pharmacists	3,158
Midwives	3,125

The Orient.

* * * *

The *Fukuin Shimpō* states that the new Trustees of the Doshisha elected Mr. Kataoka President, while the Alumni Association of the school voted for Rev. Kozaki. The matter was temporarily settled by electing Mr. K. Shimomura Honorary President until September.

* * * *

The number of lawsuits tried at the different foreign Consular Courts in Japan during 1898 is said to have been 71, of which judgment was given in 11 cases in favour of the Japanese plaintiffs, in 10 cases for the foreign defendants, while 13 of the suits were settled out of court, 4 withdrawn, 8 rejected, 4 discontinued, and 21 are still pending.—*The Orient.*

* * * *

Baron Nobuyuki Nakajima's death took place on the 27th of March. He has been one of the leading members of the Constitutional Party, and was elected President of the House of Representatives in the first session of the Japanese Diet. *The Jimmin* states that this statesman died a beautiful death, reading, on the eve of his death, the Bible and talking of immortality and of the Heavenly Kingdom with his wife and children. We deeply regret his loss, and pray the blessings of God upon the bereaved Christian wife.—*N. C.*

* * * *

Mr. Kimura, one of the advocates

of the so-called Japanism, recently published a book entitled "Recognition of Christianity." The vernacular papers instal the following advertisement of the book:—"In the eyes of Christianity, there is no nation, no national history, no morality, no truth. This book stoutly opposes the introduction of this foreign religion. We request the careful reading of it by the patriots." We wonder whether the author has any sense. Is he in earnest in presenting such a caustic argument? Then the work must be a big farce. The sarcastic *Yorodzu* says, "We believe this is one of the so-called preparations for mixed residence." At any rate, Japanism seems to teach that such is true patriotism, which is really a *soshi* patriotism! *N. C.*

* * * *

On the eve of my departure from Japan to America a note was handed me in which it was stated that "the late Baron Nakajima Nobuyuki who was the first Prest. of the House of Representatives, and a leading member of the Constitutional Party, died a beautiful death, reading his Bible and talking of immortality and of the Heavenly Kingdom, with his wife and children." I was much interested in the deceased statesman not so much because of his position and influence among his people, but because God had used me as His instrument to teach him more especially the truths of our holy religion in connection with a Bible class in my house at Kami Niban Cho, Tokyo, which he attended during several months, his wife at the same time attending a similar class taught by my wife. In due course of time they both professed their faith in God and in Christ as the only Savior of men and were baptized, the ceremony having been performed in the parlor of our residence at the above mentioned place.

He with his wife attended regularly the prayermeeting and preaching services, at times taking an active post in them. Since that time he has been in high positions both at home and abroad, as a diplomat. While as a politician he may have found it difficult to perform his *Public* religious duties, it seems the truths there taught and embraced were not cast aside, and that he died in the faith of a Christian. It was my privilege to see him only a few times since he and I left Tokyo, not long after he was baptized; but he told me the last time I saw him that he had not lost his faith, and the note referred to above, telling me that he died the death of the Christian was the best news that came to me at this time, and rejoiced and encouraged my heart more than I am able to tell.

It shows that one's labor in the Lord is not in vain even though the outward evidence may point in that direction, and it encourages me to work with renewed courage and zeal in the great work committed to our care. May the Lord raise up many more among Japan's influential statesman of whom it will be said, "they died a beautiful death in the Lord."

J. P. Moore.

TABLE OF CONTENTS.

JAPANESE. BUDDHISM.—By Rev. D. B. Schneder	97
THE AKASAKA HOSPITAL.....	110
WORLD'S W. C. T. U.—Conducted by Mrs. Carolyn E. Davidson	105
WOMAN'S DEPARTMENT.—Conducted by Miss Annie S. Buzzell.....	118
LADY HOSOKAWA, A JAPANESE CONVERT IN THE 16TH CENTURY	121
THE ELEVENTH SUMMER SCHOOL	124
NOTES	125



REV. M. L. GORDON, M. D., D. D.





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A SKETCH OF

REV. M. L. GORDON, M.D., D.D.

THE recent return of Dr. and Mrs. Gordon to the United States for needed rest and change, has brought to the writer a request to prepare a brief sketch of these twenty-seven years of life which they have lived among us here. The first printed record of Dr. Gordon in Japan, appears in the brief "Report taken from the Minutes of the Convention of Protestant Missionaries of Japan, held at Yokohama, Sept. 20-25, 1872," as follows: "The Rev. M. L. Gordon, M.D., arriving from the United States to join the American Board's Mission, was also present at the last two meetings." Five members of the Presbyterian Board's Mission, and four members of the Reformed

Board's Mission, were present at that Convention, and Dr. Gordon made five, also, present from the American Board's Mission. Capt. J. C. Watson, now the ranking Rear-Admiral in the United States navy, was one of the four corresponding members of the Convention. The above fourteen men constituted about three fourths of the missionary force in Japan at this time, and it was with great joy that the Convention, and especially the members of their own Mission, welcomed Dr. and Mrs. Gordon.

Dr. Gordon had completed a full collegiate and theological course of study, and had also taken a course in medicine. He decided, however, soon after coming to Japan that his call was to preach the Gospel directly, and gave all his time and energy to direct religious work. He had also taken a "three years course" in the army as a soldier, during the civil war of 1861-1865. The hardships endured, and the patience and perseverance developed, during those years of service, helped to prepare him to "endure hardness as a good soldier" in Japan, and to hold on here in the midst of difficulties within and without which would have discouraged an ordinary man. The wonderful way his life was preserved during those years shows that God had a plan and a work for him here. He was stationed for many months on Folly and Morris islands, in front of Charleston, S. C., until the casualties of the constant fighting, together with disease reduced his

Company to three men, and he was one of the three. Dr. Gordon united in early life with the Cumberland Presbyterian Church, and he has never severed his connection with that Church. He was the first foreign missionary sent out by the Cumberland Pres. Church, and the fact that he came out under the American Board, and joined their Mission in Japan, while his salary was paid by the Cumb. Presbyterian Churches, speaks well for the breadth of view of both those organizations. When, a few years later, the Cumberland Pres. Church decided to begin a Mission in Japan, they naturally wished Dr. Gordon to be its leader and helper, but he had become so fully identified with the work of the Mission of the American Board, and so united to them in heart, that he decided to remain in that Mission, and from that time forward he was supported by the funds of the American Board. He remains, however, to this day, in organic connection with the Cumberland Pres. Church and is loyal to it while at the same time loyal to the American Board. As would be expected, his views and sympathies are broad, and his desire for true Christian Union among all Christians is very strong. It was a great grief to him that the attempted union between the Presbyterian and Congregational bodies in Japan, twelve years ago, failed. Soon after the edicts against Christianity were taken down in 1873, the missionaries in Osaka commenced holding a meeting for Japanese in the "*nagaya*" near the gate of the Japanese house in which Dr. Gordon was then living. In the winter of 1873-4, his colleague, Rev. O. H. Gulick, was absent, having gone to Hawaii to bring his aged parents to Japan, and Dr. Gordon was sorely afflicted with a serious eye trouble, which for a time threatened

blindness. He was confined in a dark room in his house for months. During this time of stress it was the writer's privilege to attend the first Protestant Japanese prayer meeting ever held in Osaka. He had preached the Gospel in a broken way in the "*nagaya*," and as soon as he had finished speaking a Japanese physician arose and broke forth into a remarkable prayer. Three others remained, and we went together into the dark room where Dr. Gordon was confined and there, in the darkness, four Japanese men and two missionaries prayed with crying and tears, one after the other. This was the beginning of a work in Osaka, which a few months later resulted in the organisation of a church of seven members, May 24th, 1874, following closely after the organisation of the first church in Central Japan, in Kobe, April 19th, 1874.

One of the four men, referred to above, now 83 years old, was present and took part in the twenty fifth anniversary exercises of these churches in Osaka, in April, 1899. Although suffering from weak eyes, Dr. Gordon was able to render valuable assistance in the preparation of the Church Creed and rules, and in the evangelistic work in Osaka. In 1877, the condition of his eyes demanded a return to the United States from which he returned the following year, much improved, and an effort was made to secure his residence in Kyoto, in connection with the Doshisha school, but this failed, owing to the opposition of the Kyoto Fu. It was not until June, 1879, that our hearts were made glad one beautiful Sabbath morning, during the Annual Meeting of the Mission in Kobe, by the receipt of a telegram from Mr. Tsuda Sen, of Tokyo, saying that the permission for Dr. Gordon to reside in Kyoto was

granted and adding the words, "I a-mu gurado."

From this time forward, during twenty years, Dr. Gordon's home has been in Kyoto, and for seventeen years, he was a most efficient teacher in the Doshisha, especially in the Theological Department where he taught Apologetics, Homiletics and Pastoral Theology and other branches of study. Hardly second to this has been the work which he has done as a preacher and lecturer. His mastery of the Japanese language has been such that he has been eagerly sought after, far and near, as a speaker in churches and theaters. Dr. Gordon made a special study of Buddhism for several years. He is one of the authorities on Japanese Buddhism, in Japan. He probably knows more of the tenets of each of the leading Buddhist sects, in Japan, than most of the priests know of their own sect, and it may be doubted whether there are many Buddhist priests in Japan who know so thoroughly the tenets of all the leading sects, as Dr. Gordon does. This knowledge of Buddhism enabled Dr. Gordon to do very valuable work as a platform speaker, during those years when Buddhism was contesting every inch of ground with Christianity and publicly attacking it by voice and pen, and he also prepared some efficient tracts on Buddhism which have been widely circulated.

He made early contributions to the Christian literature in the form of tracts and books and has continued to do so through the years. Two of the more recent popular tracts are one on the Sabbath and one on Man. He has done a great work in preaching the pure simple Gospel of Christ, and more valuable, still, perhaps, has been his influence over the great numbers of Japanese pastors and evangelists with whom he has been in close contact during

the last twenty years, many of them his own pupils. The warm love and sympathy which he has possessed and expressed to these men has done much to hold the one hundred workers of the Kumi-ai body, more or less, during the stress and strain of the last few years, (when some few of their trusted leaders have gone astray, departing from the Gospel of the Divine Christ), so that nearly all of these men are to-day preaching the pure Gospel, and only one church organisation, in the Kumi-ai body has given up the faith "once delivered to the saints." Both time and words would fail the writer to speak of the value of such a family as Dr. Gordon's in the Mission circle and in the work. Mrs. Gordon has been a worthy helpmeet to her husband and has helped him to successfully battle with a tendency to pulmonary disease during these twenty-seven years. She is of Scotch descent and of noble birth, if the position occupied by other members of her family can create nobility. Her brother, Dr. Winchester Donald, is the successor of Philipps Brooks, as Rector of Trinity Church, Boston, Mass. There is no greater nobility, however, than that which shines out from such a home as that of which Mrs. Gordon has been the center, in Japan. Their eldest daughter is the center of another missionary home in Tottori, and is engaged in "labors more abundant" as, in their lonely outpost, they fill their house and lives with work for the Japanese. A son and a daughter are in schools in the United States, fitting themselves for future work, also.

During the last year Dr. Gordon has thrown his whole heart and soul into the effort to restore the Doshisha to its original spirit and purpose, and he rejoiced to see so

good a prospect of success before he left Japan. His especial work in Kyoto, during the last seven or eight years, has been in connection with the "Airinsha," a work for poor laboring people, where a kindergarten has been opened, night schools have been kept up, and the Gospel preached, until just before Dr. Gordon left he had the pleasure of seeing a church organised, and a pastor ordained. Seventeen adults were received on profession of their faith at one time, shortly before Dr. Gordon went away.

It leaves an "aching void" and lonely hearts to have such workers go out of the work here even for a furlough home, but we will hope and pray that they may soon return again more richly laden than ever with bodily and spiritual strength for the work which waits to be done.

J. D. D.

JAPAN ANNUAL CONFERENCE OF THE M. E. CHURCH.

THE Japan Annual Conference of the M. E. Church convened for its sixteenth session in Goucher Hall, Aoyama, Wednesday, March 29th, 1899, Bishop Earl Cranston D.D., LL.D., in the chair. The day before had been spent in examining the various classes in the Conference Course of Study. In this particular Methodism is peculiar even unto this day. Formerly the revival methods, class meetings, and doctrinal standards differed so widely in the different denominations that the Methodist Church stood almost alone as the most aggressive organization of its kind. Now, however, such have been the changes in the other denominations that we are no longer a "peculiar people" only, in so far as standards and qualifications go, of those who constitute our ministry. The various organizations among

the young people such as the Christian Endeavor, Epworth League, Young Peoples Union, etc., have excluded the old time-honored class meeting of Methodism almost everywhere. Fifty years ago long doctrinal dry-as-dust sermons were preached and thought quite the proper thing. Now it would be exceedingly difficult, judging from the sermon, to tell where to class the preacher as to theological teaching. The evangelical fervor that formerly characterized Methodists is now a common possession. Our peculiar Church polity is still ours but, even here, others are copying our methods. In Japan nearly all the missionary bodies have superintendents or overseers corresponding almost exactly to our Presiding Elders. A few trifling changes in terminology and we would recognize a host of brother Methodists. We Methodists have had, and now have, no occasion to change either our methods or our church polity. Our joy is intensified in that our brethren of the other Churches are coming to understand the most effective methods and soon we surely expect to see hosts of these Japanese people "turning from idols to serve the living and true God." Conference examinations are our only distinctive remaining feature. The annual sermon was preached by Rev. H. Hirata, of Nagoya, at 7 P. M., March 28th.

In accordance with time-honored custom Bishop Cranston led the Conference in prayer and then assisted by the Presiding Elders administered the Holy Communion. This year finds us in a rather peculiar condition. At our Conference last July, in Yokohama, it was voted to set off Kyushu from the rest of the work. This action transferred some seventeen preachers together with two presiding elders' districts and a large percentage of our mem-

bership and church property. Then, too, the Conference year has been very short, less than nine months and in consequence our statistics are only fair approximations of actual results. We have made good strides in membership, in selfsupport, and in church property, though many feel disappointment because gains are not shown in all directions. It should be remembered, however, that the best time for collecting money for church purposes is yet to come and the next three months would have wrought great changes in our statistical reports. Our people are getting very clear ideas of our connectional system and we may soon expect to see as loyal a body of Methodists in Japan as can be found anywhere.

Three men were ordained Deacons, and four, Elders, at this session of the Conference. Two were superannuated. It seems strange that a Church only twenty six years old, should have men among her ministry old enough to retire. Such, however, is the case. Three were located at their own request. This relation does not debar them from preaching or from being recognized as among our ministry. It simply transfers them to the ranks of the local ministry and relieves them from the necessity of receiving an appointment at the hands of the Bishop. One of these enters the services of a bank, one becomes a teacher in a government school, and one will continue in the active employ of the Church as a local preacher. The Japanese work at San Francisco calls for help and one of our most promising young men is transferred to the California Conference to enter that work. These changes have caused some difficulty in supplying all the appointments. Several places have been combined with others and pastors asked to do double work and still there is some

lack; nevertheless we are persuaded that the church will give a good account of herself in the year to come.

Our missionary force is small, and owing to sickness, several brethren are in America, who properly should be here. Owing to poor health Dr. I. H. Correll was granted an additional year's vacation. H. B. Schwartz is in America on account of his wife's health. Dr. H. W. Swartz was compelled to leave for the U. S. soon after Conference last year on account of his own health. J. W. Wadman is now in the U. S. on furlough. J. O. Spencer is now on his way home and J. G. Cleveland will start for home soon; so all round we feel the absence of these brethren keenly. With only a small force at best and six of them absent, great difficulty is experienced in properly manning the work. Dr. Carrell and Bro. Wadman are expected back soon and then we hope better arrangements can be made.

Brother G. F. Draper, presiding elder of the Hakodate District, was prevented from attending Conference by the serious illness of his mother. At this writing definite information is at hand concerning the translation of this "mother in Israel." On Conference Sunday, April 2nd, in response to a letter of condolence, which had been sent to Brother Draper by order of the Conference the following telegram was read at the Love Feast, "Thanks, Greetings comforting. Mother's love; feast testimony is 'Greetings from the borderland; all light beyond; ready to live or die; heaven in my soul; may all enjoy the same'; My testimony is Isaiah 41: 10 realized, Draper". We rejoice that the early experiences of primitive Methodism which led John Wesley to say "Our people die well" is a heritage of present day Methodism. May the joy of present salvation ever abide with us.

A new era seems to be dawning upon Japanese Methodism. Our people are beginning to realize that the real progress of the Church depends in no small measure upon the local membership. In consequence our people are seeking a deeper work of grace in their own hearts and are making personal efforts to reach the people around them with the Gospel. In this work Rev. J. Nakada, a local preacher recently returned from the U. S., has rendered good service. He has visited, during the year, from Sapporo on the north, to Nagoya on the south, and in nearly every instance good success has attended his efforts. During Conference we were privileged in listening to two excellent addresses by the Rev. Charles H. Yatman, a famous evangelist from the U. S., the eagerness with which the preachers listened to these addresses proved beyond any reasonable doubt, the keenness of their interest in direct evangelistic effort. "Every preacher his own evangelist" is a Methodist proverb. It remains to be seen whether this very desirable result can be realized in Japan.

As Conference Sunday happened to fall on Easter Sunday, Bishop Cranston improved the opportunity to preach a most excellent sermon upon the resurrection. His handling of the text "Why should it be thought a thing incredible with you that God should raise the dead?" was to many of us truly novel, and withal full of oldfashioned Methodist fervor. The third division of the old definition of a sermon, viz. "explanation, application, and rousements" was well illustrated by the Bishop's sermon.

The various anniversaries were very well attended, and served to emphasize the different connectional benevolences of the Church, Foreign Missions, Home Missions, Church

Extensions, Tracts, Bible Society and Education were given adequate representation, while temperance and selfsupport were in no wise forgotten.

The sad accident in Yokohama harbor last July deprived our W. F. M. S. of one of our valued workers, Maude E. Simons, and again in January came the woeful news of Mrs. R. P. Alexander's tragic death in Hirosaki. Our hearts are sad as we remember these things. We fail many times to gather our Father's lesson to his children, by brooding over our own personal loss at such times. May the good Lord help us in the midst of our sorrow and loss to see and do the present task well knowing that "the night cometh when no man can work."

In view of the almost certain meeting of the General Conference before another session of the Japan Annual Conference, delegates to that body were elected at this session. Our veteran missionary, Rev. Julius Soper, D. D., was unanimously chosen to represent the ministers, with J. G. Cleveland as alternate. The choice of the laymen fell upon Prof. M. Takagi, with Hon. Sho Nemoto as alternate. These delegates will ably represent the Japan Conference in the highest councils of the Church. The following is a list of the appointments of the missionaries for the ensuing year:—

Sapporo District,

Charles Bishop,—P.E.;

Hakodate District,

G. F. Draper „ „;

„ Miss Augusta Dickerson and Miss M. S. Hampton, Teachers in Girls School;

Hirosaki, R. P. Alexander;

Miss E. J. Hewitt, School work; and Miss A. M. Otto, Sup. Bible Women;

Sendai, C. W. Huett;

Miss Louisa Imhof, School Work;

„ F. E. Phelps, Sup. Bible Women;

Tokyo District,—

D. S. Spencer, P. E.;

W. S. Worden, Gospel Society;

B. Chappell, Dean of the College and Principal of the Academy;

Julius Soper, Dean of Theological School;

Miss J. S. Vail, Teacher in College and Academy;

Miss R. J. Watson, Principal Girls School;

Miss H. S. Alling, Teacher;

„ N. M. Daniel „

„ F. J. Wilson, Teacher and Sup. Bible Women;

Miss E. Blackstock, Sup. Industrial School;

Miss C. H. Spencer, Sup. Day Schools;

Yokohama District, Julius Soper P. E., until relieved;

Mrs. C. W. Van Petten, Principal Bible Training School;

Miss A. G. Lewis, Sup. Day Schools;

Nagoya District,—S. Ogata, P. E.;

Miss E. R. Bender, Principal Girls School.

This completes the list with the exception of J. L. Cowen, recently arrived from the U. S., to take charge of the Publishing House and act as treasurer of the Mission. Bro. Cowen has spent ten years in the Western Methodist Book Concern at Cincinnati. Our friends will find our new Publishing Agent thoroughly familiar with the details of the book business and withal a pleasing, genial gentleman to meet.

C. W. HUETT.

EXPERIENCES OF A CHRISTIAN OFFICER IN THE LATE WAR

LIEUTENANT X.

(Concluded.)

XVII. "Lee Pai Tong."

THERE was a "Lee Pai Tong" (a chapel) opposite the East Gate of the castle. It was used as

a sort of hospital by the Japanese. After my knowledge of it, I made an appeal to Major I, and with his agreement, cleansed the building and returned it to the native Christians. The Major knew very well that according to the international law, public houses of worship or learning must not be interrupted on account of war, and he was generous enough to agree with me.

After that it was very interesting for us to go there to join the Chinese congregation, and hear the singing and preaching in the Amoy dialect. There was no pastor, but a man by the name of Ko Têng Hong, a graduate of the Chinese official examinations conducted services. It was a great pleasure for me to speak with him in writing. I asked him many questions and learned how Formosa, especially the southern part, was evangelized by English Presbyterian Missionaries. In answer to his questions I told him of Christianity in Japan. We said how we, though we did fight against each other, must unite our forces hence forward against sin, which was our common enemy. One day he wrote, "I heard that in Japan there was a noted Christian by the name of Nijima who founded a large school there, but that he is now in heaven. We Chinese Christians know that name well and respect him. Do you know him?"

Can you imagine how touched I was to see this great name written before my eager eyes by the hand of this new foreign friend? The conversation thus passed into the subject of Christian education, and I became very earnest to see Christian schools in the island situated between me and my homeland. From Ko Têng Hong I learned of a missionary at Tai Nan, whose name was Pa Tohma, as he told me. I could not imagine such an English name. But as he assured me that this missionary was an Englishman,

I wrote a letter telling him of the church and Christians in the Pescadores, persuading him to visit us. Mr. Ko delivered the letter to a junk. I received no answer. After four months, I had the chance of seeing Rev. and Mrs. Barclay in Tokyo, and then understood that the strange name Pa Tohma was that of Mr. Barclay. He told me that he received my letter and read it with interest, and Mrs. Barclay sent it home and it appeared in some religious magazine, but that he could not answer me because the Black-Flag Chief did not allow him to send any communication to the Pescadores.

One day Mr. Ko was mistaken for a traitor and was captured by our soldiers. Commissioner H. and I explained his innocence and he was soon released. He made no complaint of it, but wrote me that this only took place as Providence wanted him to have practical instruction to train his little faith. He wished to see Japan. But, sorry to say, he died after a year and went before us to the Land of Bliss. I have with me a picture, taken by Photographer U., of the native Christians and the members of our association gathered together before Lee Pai Tong. It remains a good memento of our intercourse.

XVIII. *Political Interference.*

As we were spending the hot days in this lonely island, and were told of the approaching end of the war, we were suddenly surprised by the report of political interference. It was rumored that some battleships of three great powers were in the waters at home. The combined squadron left us immediately for Japan. On the morning of May 1st, when I looked from the tower, there was no trace of our men-of-war at the foot of the Fisher Island,—waves only beating the shore in calm repe-

tition. All of us again imagined war. This time it must be a desperate one. We are Gordon of Kartoum. All right. We will leave to posterity the history of our honorable defence and death. Fight till the bullets are all spent;—strike as long as the blades of our swords and bayonets endure. Let no Japanese remain and surrender, but let us all die! Come, South Sea Squadron! Come, Black Flags! Come, Russians, Germans, and French! This was our determination then. At this time, I was sent to the Dome Hill Peninsula with 44 men to guard that place. One day I climbed the Dome Hill, the highest point in the Pescadores, and looking on the grandeur of islands and sea that surrounded me, I thought the place was fit for our last battle. A sincere prayer was offered then for the future of our homeland, for never before did I feel so much anxiety for her.

The result is needless to relate. Dome Hill was not my graveyard. But may His providence lead the future of Japan, and may her sons awake to the faith and knowledge of great truth, is ever my prayer.

XIX. *From the Pescadores to Formosa.*

We spent three months and a half on the Pescadores. At last an order came calling us to Formosa, and we all were very glad. Hearing this, Tang Cheng Tsui came to me, looking very sad. I told him that some Japanese Christians would stay here and help the natives. He spoke words of thanks, cautioned me of the weather and of the rebels of Formosa, and said that we might meet in heaven though not again on earth. Next day was a Sunday and I went to the chapel to bid the congregation farewell. After the sermon, I wrote in my note-book in this way:—

“Very soon I shall leave you. While I was here I enjoyed the

kindness of you, brothers and sisters. I thank God for that. I pray that you may grow in His grace and lead your friends to the true Light, and make this island a small Paradise. Once parted, we know nothing of each other's future. But may we meet in Heaven!"

Ko Tèng Hong read this in the vernacular, and as he ended, they all said in one accord, "Kam Sia, Siong Tei" (Thank God).

This one short phrase, I appreciated with all my heart. I asked them to write their names on paper, to which Mr. Ko appended a farewell poem. This paper is before me as I write this chapter. One principal person in the list is already in Heaven as I told you. One boy came to Japan, and of him I will tell you later.

On June 3rd we bade farewell to the Pescadores and the next day, we were at Keelung. My company was left as the guard of that harbor, while the Imperial Guards were marching on southward. At Keelung I often paid visits to a church there, and found almost the same ways as in the Pescadores. I was very eager to find a missionary to ask many things. One day I was specially permitted to go to Tai Pak and Tan Sui. I went with two other officers. There was no missionary in Tai Pak, but I met an old merchant Mr. Lee Choon Seng, a Christian who speaks English and we were much entertained by him. Then I went down Tansui River in a Steamboat. Foreigners of Tansui custom house were in the boat and I begun to talk with one of them, Mr. J. H. Nightingale. We expected to find a hotel in Tansui, but he told us that there was none. The night became pretty late and we were troubled. He kindly led us to the house of Rev. Wm. Gould, and introduced us to Pastor Giam Cheng Hoa. Neither Dr. Mackay nor Mr. Gould was there to my

disappointment. But there were many native workers assembled at this house. After many written talks, and supper, it was already past 12 o'clock. Mr. Giam called forth his family and friends. About twenty men and two ladies came in. He read Matthew V, and told them some things about us, perhaps, and offered prayer. Then I made a short speech in English and Mr. Lee Giam Chiong translated it.

Next morning, we met together in his family prayer. This time each one read a verse out of the romanized New Testament, and sung a very peculiar hymn. It was so simple and cheerful. I was informed it was a tune of the Pe hô Poan tribe. These two little meetings renewed my spirit and did me good. Then we visited Oxford College, Girls' School, and Mackay's Hospital. There was no student in either school. Only the hospital was crowded by a number of poor sick people. It was like a picture of Palestine in the Savior's day when a multitude of sick and lame gathered before Him to be cured. I felt the great necessity of medical missionary work there. I could not hear so much as I expected, but I was glad for my observations so far.

Two officers who accompanied me, were surprised of the mutual love of the Christians. These Chinese brothers received me, simply because I told them that I was a Christian, and welcomed me as a real brother. When we returned to Keelung, these officers spoke of their peculiar experiences, and Christianity became the subject of talks between the officers in the battalion and I spent one whole afternoon in discussion and explanation.

Later, Mr. Gould kindly answered my many questions about Christian work in Formosa, etc.

His letter appeared in one of the previous numbers of the Japan

Evangelist, as some of the readers may remember.

XX *The Prisoners.*

One evening while I was sleeping in a miserable hut,—yet the Chinese barracks,—on a seaside hill near Keelung, I was awakened by the order to receive some Chinese prisoners of war. I went down the hill to the seashore with twenty-two men. The time was past midnight. A Navy Lieutenant came from the Matsushima Kan, leading two boats filled with 76 Chinese soldiers that surrendered to our army at Gi Lan. I received them from the Navy officer and led them to the barracks where we were lodging. What miserable creatures they were! Dirty and filthy, odoriferous, no uniform though they were soldiers, each carrying packages perhaps very precious to him, some of them even having umbrellas. (We found one of them having six fingers on one hand.) Still we tried to treat them kindly and fed them. Only one of them, a young man of my age, named Tong, could read pretty well. I called him out and spoke often in writing. I found out that he was a son of an officer, but becoming an orphan soon, and after a roaming life, became a soldier. I was moved with pity and gave him a tract which I had received from a Chinese Christian on the Pescadores. How I wished to preach to the prisoners. But this giving of a tract was the only thing I could do. After a few days, an order came to send these prisoners back to China in a junk. I wrote the following sentence and made Tong read it to the prisoners,—“China and Japan ought to be good friends. We belong to the same race, and use the same letters. This war is not what our Imperial Majesty of Japan desires. But as China was faithless, his Majesty declared it. The Chinese were routed in Corea, the Liau Tong

Peninsula fell into our hands, Shiang Tong also was lost, and the North Sea Squadron is entirely vanquished. China sent Lee Hung Chang to beg for peace. We allowed it, and expect friendship and peace restored. Then the governor of Formosa, not withstanding the ceding of the island, began to appose us unlawfully. You were soldiers under him. You surrendered. We now send you back to your homeland. Think how the Chinese cruelly killed our prisoners. On the contrary, there are now more than 1000 prisoners in Japan kindly treated. You must see the difference of our civilization.

Henceforward, the East will become eventful. Our Japan expects to grow greater. China must make many reforms to follow with us. China was great in ancient days. Great sages and good men were there. But now very few of their like; most men seeking only riches.

If you reach home, you must reverence our Heavenly God, keep the righteous way, and become good citizens, and be faithful to your country. This I tell you as I send you back.”

As Tong read the word “Heavenly God,” one of the three sub-officers among the prisoners raised his right hand to heaven and I was glad to find some religion even in this miserable crowd.

XXI. *The End of My Service.*

On July 24th, I left Keelung for home. I shall speak nothing of the return to my home and the resumption of my student life. Neither shall I speak my opinion on the Chinese. All these are beyond my object. I only give two facts as a conclusion. Before I left Tokyo in February, a lady, now President of a girls' school, gave me substantial help. I used her gift in different good ways both at Hiroshima and the Pescadores. Now on my return, she again helped

me and I got New Testaments with it and distributed them to the good soldiers who served under me. I do not know the real result of this but I believe it has done good. I make mention of this with thanks.

One thing more I wish to write. That is about a Pescadores boy now 16 years old. Tang Cheng Kang is the name, youngest son of the old Christian mentioned in Ch. XII, and brother of Tang Cheng Tsui. Commissioner Ho conceived an idea to take a native boy to Japan for education. He chose this boy and by the consent of his family he took him to Keelung. But he himself being detained in Tai Pak, he put this boy in my care and so he came with me to Tokyo. He entered my Alma Mater. We hoped he might grow up to be a useful man and do great good work in our newly acquired land. The result, sorry to say, was not as we hoped and he returned home this spring. Yet we hope he will do some good there.

Just one year was spent in this war. Great Providence led me through dangers and restored me to peace.

Shall I not, though but an humble creature, feel the great responsibility upon me?

My heart is too full to express it now, and I must stop writing.

If I can write, in the future, my experiences, not in physical warfare like this, but in much greater spiritual war, the issues of which continue to eternity, I shall be very blessed.

JAPANESE CULTURE IN ANCIENT TIMES.

(Translated by N. C.)

THE Japanese people were led to learn letters from the necessity of reading those Chinese classics brought from China and Korea, and of using letters for administrative purposes. At the beginning, foreign-

ers were employed as the teachers of letters, but later, those natives who had become well versed in the Chinese letters under the guidance of the Chinese teachers came to be employed as the instructors in the foreign language. Since the adoption of the said letters, the people came to possess documents and records on national treasures, census, and other government affairs. The degree of the people's development in literature in those ancient times can be understood from the study of the well-known Constitution drafted by Prince Shōtoku and certain Chinese inscriptions on the monuments in the provinces of Iyo and Yamato, etc. The culture reached to a quite high degree in the reigns of the Emperors Tenchi and Temmu, and many learned works as civil codes and compilation of history were produced, though they were by no means original. But the Chinese ideographs used in the said works could not be adapted to the common use of the people, nor were they fitted for keeping records. It was from this circumstance that a mixed style of composition came into use, which style being represented by the Kojiki and the Fudoki. This mixed style which goes by the name of *kobun* (classic) is the source of the Japanese compositions. From what we have thus far observed, we may infer the following things about the culture of those times:

1.—The study of letters by the people consisted of translations and exercises in composition, under the guidance of the Chinese and Korean teachers.

2.—These foreign teachers were employed by the successive Imperial Households for the education of princes and ministers, the grade of their study being determined according to their respective needs.

3.—The teachers had perhaps entered the Court where they dis-

charged their duty as tutors. Besides, they seem to have taught privately at their own residence.

4.—This kind of education was confined to princes, court-nobles, and higher functionaries, for the common people had no necessity for the study.

5.—The common people had no inconvenience in understanding newly published ordinances, notifications, etc., for these were read and explained to them by their respective governor.

6.—Only those who had superior talent and capacity could attend the lessons in the *kirokujo* (record hall).

7.—Priests were well educated, and made great achievement in learning. They had much to do with the development of the culture of the people. The almost exclusive authority of priests in educational matters in later times had its germ already in those ancient days.

8.—Technical knowledge required for a certain inherited office was imparted to the successors in each family.

9.—At first, Chinese characters were adopted for the purpose of recording traditions handed down from ancestors. But the gradual development of the people in their culture led them to invent characters of their own, as shown in *kobun* (classics) and in *senmeibun* (Imperial edicts).

10.—The result of the encouragement of culture was the grand work of the compilation of codes and of historical records. These are the chief points to be inferred from the study of the circumstances in ancient times.

It was in the thirteenth year of the Emperor Bitatsu (553 A. D.) that a court-minister was despatched to Korea. He soon returned home, accompanied by a number of Korean scholars of medicine, of *eki* (art of divining) and of calendar, who introduced various books on these

sciences and arts. It was the introduction of these sciences that contributed much to the civilization of Japan. In the tenth year of the Empress Suiko (600 A. D.), a certain Korean priest presented the Empress books on calendar, astronomy, geography, etc. The Korean calendar was, however, already in use before the presentation of the book. Moreover, the *Nihon Shoki* says that a certain calendar had been in common use before the Korean calendar was adopted.

The above observations are chiefly concerned with literature and sciences. Besides these, architecture and industry were developed since temple-builders and idol-makers were invited from Korea in 572 A. D. According to a certain historical document, over ten large temples were constructed about these times. The *Shitennō* and the *Hōkō* temples built by Prince Shōtoku are among the number. Of course, all the experts needed for the construction of these temples were invited from Korea. The people must doubtless have learned much from the Korean architects. It was from the time when the Prince employed salaried painters that the paintings which occupy over half of the Japanese fine arts came to prevail. In short, all of these arts made great progress with the extension of the influence of Buddhism. But these arts having been learned personally, there did not yet appear any kind of the so-called technical education.

It was in the reign of the Empress Suiko that messengers were sent directly to China, not being satisfied with the indirect intercourse through Korea. And this direct intercourse with China finally resulted in the great reformation of the Taika era, which is so important a factor in the history of the Empire.

In the fifteenth year of the Empress Suiko (608 A. D.), Imoko Ono

was sent to the Sui dynasty of China as a special messenger to establish friendship with the neighbour. Prince Shōtoku ordered Ono to get Buddhist sacred books, and despatched with him several scores of the native Buddhist students. It was in the next year that Ono returned home accompanied by a Chinese minister. When the minister was to leave Japan for home, Ono was again ordered to proceed to China with him. It was on this occasion that eight students were, for the first time, sent to China to complete their studies. These events mark the commencement of the introduction of the Chinese civilization. Previous to this, some proceeded to China, but their object was not for learning nor for religious affairs.

The above mentioned eight students seem to have been the Chinese who had become naturalized. They were well versed in Chinese literature and employed as interpreters. From such a circumstance, they seem to have specially been sent to China.

In the twenty-second year of the Empress, another ambassador was sent to the Tung dynasty of China. Although we have no historical record, yet it is pretty sure that a certain number of students was again sent with the ambassador, for we find, among the list of the names of the above-mentioned eight students, some names which were not mentioned in the list when they started.

Several students returned from China in the thirty-second year of the Empress. They all admired Chinese civilization, and insisted upon the necessity of employing Chinese advisers.

Among the returned students, there were Sōbin and Genri, who distinguished themselves in learning and ability. They were honored with the title of kuni-hakushi (state-doctor) by the Emperor Kōtoku, and

were permitted to participate in the great reformation of Taika. The bill in which the establishment of eight departments in the government was proposed, is said to have been drafted by these doctors.

In the fourth year of the Emperor (649 A. D.), another ambassador was sent with one hundred and twenty-one students. Many princes and court-nobles were among them. Still another ambassador, with one hundred and twenty students proceeded some time later, but they were wrecked on the way, and only five out of the whole number survived.

The successive Emperors despatched in this way many ambassadors, who were always accompanied by students. The number of the students so increased in the Nara period that Abeno Nakamaro, Priest Genbō, and other five hundred and fifty-seven students were sent in the reign of the Empress Genshō. Let us now point out the following :

- 1.—The object of these ambassadors chiefly consisted in establishing national intercourse, but it seems that they were also charged to superintend the despatched students.

- 2.—The ambassadors were always accompanied by a certain number of students.

- 3.—The length of the students' sojourn in China ranged from ten to thirty years. The whole time was devoted to study and to inspection.

- 4.—At first, only nationalized people were sent for study, but later, the native nobles and even those of lower rank were sent.

- 5.—Among these students, there were some officials whose object was simply to inspect the Chinese circumstances.

- 6.—Some of the excellent students were employed by the Chinese government.

- 7.—All those who returned home from their study were favoured with important posts.

8.—Most of the students studied Buddhist doctrines.

Let us now enumerate the chief results of the sending of students.

1.—The great reformation of Japanese institutions in the Taika era (1305-1309).

2.—Development of culture among the people above the middle class.

3.—Development of the Buddhist doctrines and introduction of new civilization.

4.—Prosperity of learning and arts, which prepared the way for the establishment of regular schools.

5.—A remarkable change in customs and manners.

6.—The refined literature of the Nara period was gradually developed.

From what has been said for some length, I believe the reader may learn what was the condition of Japanese culture in those ancient times. We may divide those times into two periods,—the period of employing Korean and Chinese teachers, and that of sending students to China. After these two periods, comes the period of the establishments of regular schools of different kinds. — *The Kyōiku Jiron.*

Human's Department.

Conducted by Miss ANNIE S. BUZZELL.

A GLIMPSE AT DAILY LIFE IN A GIRLS' SCHOOL.

(Continued.)

Visiting the Christian Home.

ARE you surprised that we ask you to go with us to-day to visit and teach some of our Christian women? You think we ought to spend all our time working for those who know nothing of Christ, and let those who have tasted of His love take care of themselves, and also work for others. I feel that way, too, sometimes about our Christian women in America and England, but never in Japan.

There are two parts to the Great Commission. "Preach the Gospel" is followed by "teaching them to observe *all* things, whatsoever I have commanded you." Most of

these poor women must be taught how to live a Christian life after they have entered into it. But few of the older ones can read, and even those who can are not able to understand what they read. How are they to know what there is in the Bible for them, unless we go and read it to them? And how can they understand it unless it is put into easy language for them? One of the Bible Women exclaimed from the fulness of her heart in a Bible lesson one day, when a new truth had suddenly appeared to her in all its beauty, "Ob, Sensei, why did you never tell us this before?"

and in the next breath, "Oh, I wish I could tell it to all the dear sisters; but could they understand it?" She had answered her own question, for only her teacher realized how many times that same blessed truth had been presented before this same worker until that day that the eyes of her understanding were opened to see it; but was not that teacher many times repaid when she saw the glory shine forth from the eyes that looked into hers with such delight and joy that day? That heart was better prepared to go out and teach her sisters of the love and blessings of Christ, even if she could not make them understand the truth that had thrilled her heart. We could hardly expect to go to these homes, and teach the wonders of the Apocalypse, and yet it would be impossible to forget the look of rapturous love that transformed the face of one dear old woman one day when we talked about "the new name," for she felt, she said, that she had a new relationship with Christ, a sweeter relationship than before, because he had a special name for her, the new name that he had given her, that no one else might use, for no one else could know it. She was one who had "come up through great tribulation, and who had washed her robes and made them white in the blood of the Lamb."

Here is the home of a Christian woman, one whose husband is not a Christian. He has been bed-ridden for three years, and she must work so hard, not only to care for him, but to earn the rice for herself and him and their one little boy. Can we blame her if she does keep her little shop open on Sunday? Surely we can say nothing to her as long as a rich brother of the same church, just down the street, keeps his cake store open on the Sabbath. At this home, the Bible Woman

reads and explains a few verses from the twelfth of Hebrews, and we speak words of comfort and cheer. She is so glad that she exclaims, "I want to pray," and offers a prayer that cheers our hearts, for though she has not been able to attend a meeting at the church for many months, we can see that she is on intimate terms with her Lord.

Our next call is on an old woman, already past her four-score years. The last time we called on her, she was quite ill, and was expecting to be with her Lord soon, but now she is able to be up and take care of herself. Poor old woman! It will be a happy thing for her to go home to be with Jesus, for no one wants her here. Her son ought to be her stay and support, of course, but he is not, does not care for her at all. Her one daughter has taken care of her for some time, but now she has gone away and left her, and to-day the old woman is alone in a little room, six feet by eighteen, not knowing how long she can stay there even, for if the rent of fifty *sen* a month is not soon paid she will be turned out. She has worked hard all her life, and is old and wrinkled and "bent double," just able to hobble around the little room, and cook her scanty meals. Here is her story. "My daughter has sold all the things she had here, and has gone back to Yokohama. Of course, it is not her duty to take care of me, for she was given away to be daughter-in-law in another family long years ago, and even though she is a grandmother herself now, her duty is to that house and not to me. I have sent to let my son know how I am now, but have heard nothing from him yet, though he is in this city. If he does not come to-day, only the Lord can help me, for there is but rice enough for to-night. I have been telling the Lord about it all day, for He

is all I have. I am an old woman, but He gave me this age, so He ought to take care of me. I have lived many years, and raised a son and daughter. I have grand-children and great-grandchildren, yet now there is only the Lord to take care of me. But I trust Him." We give her some of the Lord's precious promises, and pray with her, then leave with the promise to come again to-morrow and see whether anything has been heard from the son. If he does not come soon, the case must be reported to the authorities, and he compelled to support his mother. Such a thing is sometimes met with in Japan, as well as elsewhere, but it is not common. A true Japanese son would starve himself rather than let his parents suffer. An old woman who is considered a burden in the family is indeed to be pitied, for the Japanese teaching and spirit is to cherish carefully and tenderly the old mother, and to keep her long in the world to rejoice over the success of the children for whom she has given her strength and life. Only a few days ago one young woman, in speaking of her mother, said, "She is not strong, and we fear she may not live long; but we are trying to keep her until my brother graduates from the College next year." All the rest of the children are settled in life, and only this one is still fighting the battle with poverty for his education, and all long to have the mother see his victory.

Telling of this old woman reminds us of another one, who went to her rest a year ago. We used to wonder sometimes whether she really knew enough about Christ to be his follower, but again sometimes we could see that Jesus was her one hope. Her favorite hymn was "Holy, holy, holy, Lord God Almighty." She would sing with

all her might, and would enjoy it herself, whether her hearers did or not. Dear old Naka! The Lord, who is so rich in mercy, knew that she did not know very much, and we have every hope that she joins in the heavenly chorus of "Holy, holy, holy," around the throne to-day. She did not attend church often, and she and her widowed daughter, with whom she lived, had a fashion of moving, so that we did not know where they were much of the time. Once in a while the Bible Woman would report that she had found them, and we would visit them once or twice, then they would move again, and the story would be repeated. They were wretchedly poor, but by hard work succeeded in barely supporting themselves until the old woman was taken sick. She was ill for weeks and months before the release came. The daughter still went out to work, leaving her little girl to look after grandmother, until she became very weak so that she could not leave her. Your hearts would have ached could you have gone with us to see her then. Three people, one an invalid, and all their furniture in a six by nine room, with a three by six closet, with one shelf half way up from the floor to the ceiling. The sick woman's bed was under the shelf, in this closet. One of the sliding doors still stood in front of the closet, but the poor woman could look out and get a view *three feet square*; and even that did not include any of out-doors. Can you imagine it? Do you wonder that we rejoiced when the soul that had been bound by heathenism and superstition for so many years, and then had learned to trust Jesus and love his name, though so ignorant and poor and weak, was taken at last into his glorious presence, where she could see him and know him? The last

time we saw her, only two days before she fell asleep, she kept saying, "I want to see Jesus." "I am just waiting to see Jesus." Her daughter told us that she was talking all the time of "seeing Jesus." Oh, sisters, do you dare to stop and question whether "missions pay" or not? Does it pay to leave home and loved ones, and go to regions beyond? Does it pay to give up the advantages and culture of one's own country, the opportunities for intellectual and temporal advancement, and the society of kindred spirits, for the privilege of giving out to these famine-stricken ones? Does it pay to bury youth and life and early hopes and ambitions, to give heart and soul, might and strength, every moment of time, every power of heart and soul and body, to such work as this? Does it pay? Let the missionary answer, "Yes, a thousand times, a million times, *countless* times it pays. For only one soul in a life time of labor it pays even now, and in the hereafter—who can tell the joy and rapture with which one of these saved ones may be greeted?" Will it pay you, dear sister, to give your sympathy, your prayers, your money to this work? Try it and see.

"But," you ask, "do none of these Christian women do Christian work? Do they never tell their friends and relatives of Christ?" Let me tell you just a few of the things of which we hear from time to time. We cannot tell what these women are doing in their home life, only as once in a while some report such as these happen to reach us. One man came to an evangelist and asked to be taught Christianity, and also requested that a Bible Woman come to his home to teach his wife. On our asking the wife how they first knew of Christianity, she answered that they lived neighbor to

a Christian family for a few months, and what they saw and heard there led them to want know about Christ. We had often thought that that family did not *know* much about Christianity, but they *lived* some of it, surely, for others were influenced and helped by it. Another man remarked one day to a friend, "There must be something good in this Jesus religion, for my old mother used to have so much trouble and worry, but since she has become a Christian she is always happy, and never anxious about anything, no matter what comes." At another home, though the mother cannot even read, the Bible and Hymn-book are always in sight, and when visitors come, and ask what books they are, she tells all she knows about her belief.

There is one woman who used to be an earnest Buddhist. At a certain temple where she used to worship, she often met a friend, and they would always have a chat together. After she became a Christian, she did not meet this friend for a long time, but one day, by chance, they came at the same time to another friend's home. Immediately the Buddhist made inquiry as to the reason her friend no longer came to the temple, a thing that seemed strange in one who had been so earnest in her worship. "Oh," answered our sister, "I have found something better than that now. I have found something that gives me peace and joy and life, and a hope of eternal happiness."

"What is it?"

"I have found the true God, and I believe Jesus Christ now, and it is so much better than anything that I ever knew before, that I do not want to carry offerings to the temple again. I have a God that is alive now."

"Why, is the Jesus religion like

that? If so I should like to know it, too."

Yes, these Christian women, even in their ignorance, are showing forth something of the beauty of Christianity. They are telling it, they are living it, and the homes where Christianity has entered are very different from other homes. May the time soon come when all Japan shall be a land of Christian homes.

(To be concluded.)

* * * *

Japan is a land of temples, grand, beautiful, costly temples, and perhaps I cannot do better in the letter than to tell you of some that I have seen. Wherever we go, in the cities, towns and villages, in the country and by the river side, in the valley and upon the mountain side, we see the temples and shrines, containing innumerable idols, some ugly and hideous, some beautiful indeed; some in the shape of animals, some that look like demons, some images of Buddha, (and these are numerous), images of the numerous other gods of Japan, and busts of men who have been brave warriors, great rulers, lords or emperors, men who have lived as other men live; who died as other men die, but who have now become gods and are worshipped as such. Some of these temples cost millions of dollars, and are kept up at a great expense. This money comes from the poor people who think they must give to these gods whom they do not worship because they love them, but because they fear them. In these temples we see the beautiful lacquer, black, red and gold. Here we see the rare old paintings, the skillful carving and the massive architecture of hundreds of years ago. In the temple at Matsushima we saw treasures that were over a thousand years old, rich brocades,

pictures, old books, articles of clothing that had been worn by great men ages ago, various things that had been used by men who were now worshipped as gods. All these treasures are kept, carefully watched and guarded. We paid five sen a piece for the privilege of looking at them. They are held as sacred things. Strange feelings stirred my heart as I looked at them and tried to think back a thousand years and imagine the people who used them. and then thought of the millions who have lived and died since then, lived and died in the ignorance, darkness and superstition of heathenism. Japan is growing now. Since the light of Christianity first shed her beams into the Sunrise Kingdom, she has made more progress than she did in all the ages before.

That you may have some idea of these temples, I will describe the one that we visited recently at Shiogama, some twelve miles away, on the sea coast. Wherever we see a beautiful grove of trees on a hillside, we are almost sure of finding a temple, for they seem to be built "upon every high place" and "under every green tree," so we can easily find our way to this temple by going to the large grove of beautiful trees which we see high up on the hillside. We mount about three hundred steps, on either side of which are large stone lanterns in which candles are lighted at night. Upon reaching the top, we pass between two huge iron pillars, over a broad stone pavement with great stone images of animals on either side; also on either side of the gate is a cage, large, with slats in the front. In one is the figure of a man, in the other of a woman. These are the servants of the god whose image is in the temple, the great Buddha. Beneath these cages are boxes in which offer-

ings to these servants can be placed. Just as we enter the temple court, on either side is a magnificent bronze lantern given by a prominent Sendai merchant, and at the left is a large copper basin, like a baby's bath tub, only larger. Going on a few yards, we stand in front of Shio-gama temple, built as a memorial to a great prince of long ago. In front of the temple is a very large box, with slats across the top, into which the offerings of rice and money are put. As we stand here, we watch the men and women, as they come to worship. Here is a woman with a bright-eyed little boy. She stops at a large water tank, just outside the gateway, and washes her hands and rinses out her mouth, then coming up to the box, throws in her offering of rice. On either side of the box is a bell. She pulls the rope of one and rings it to call the attention of the god. Then she goes up the steps and kneels at the edge of the large room, the child kneeling by her side. She bows very low, claps her hands twice, murmurs the words of a prayer, again claps her hands and bows low, then rises and departs. At the other side of the room is the image of Buddha, but he was wrapped up in paper, so we could not see him. On the wall, all around him, are hung mirrors into which the worshiper gazes and beholds his ugliness and then tells it to the image. Everywhere, inside and out, are hanging strips of paper, of divers lengths and widths and colors, which have been brought as offerings. Decorations and carvings are seen on every side. Back of the temple is a stable and there we went to see the divine horse, which is for the gods to ride. At that time the horse had not lain down for thirteen years. It was a little scrub of a black and white pony tied in a stall, with its tail

toward the manger; ropes around its body and fastened to the ceiling above, most effectually kept it from lying down, which I doubt not it often longed to do. At one side is another manger filled with the horse shoes, made of straw, such as many horses wear. These shoes have been on the feet of this wonderful horse, and if we would take one and keep it, putting two in its place, we would always be strong in our feet, so we were told. We did not try it. If the horse would live until it became old, then it would be taken to a small island a little way off, and let loose there, with liberty at last to lie down and die. But we heard yesterday, by a friend who was there the day before, that the poor horse was sick and stretched out apparently dying. The attendants said that the gods did not need it to ride any more, and it had itself become a god. Now, another horse of the right color must be found and doomed to a standing posture. A black horse will not do, neither will a white one, but it must be black and white.

The yard or the temple court is entirely covered with smooth stones, averaging about the size of an egg, some larger, some smaller. If you bring a stone to put in its place, you may take one, and if you keep it in your house, all that you do will prosper. If a child takes one home it will bring him a beautiful dream.

The eyes of some of the ugly images in the yard were rubbed almost away, so many people with sore eyes had tried to get the virtue of healing from them, as it was said that if you would rub your finger over the stone eyes and then over your own, it would surely cure them. And yet, blind people by the dozen, walk the streets of Shio-gama. This temple is only one of hundreds and hundreds, where

thousands upon thousands of people are wending their way to-day, offering up their sacrifices to the images made by human hands, with no knowledge of the one true loving

God of mercy and truth. Thank God that you belong to a happier land, that you know of the Savior of men.



Conducted by Mrs. COROLYN E. DAVIDSON.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOOR OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

"Home protection is the key word of woman's work. Manufacturers seek the tariff for the purposes of protection to industries, adult and infant; trades unions are founded to protect the wage earners from the aggression of capital, and corporations and monopolies, to protect from the encroachment of competition; but ten thousand groups of loyalhearted mothers and wives, sisters and daughters have been formed for the purpose of acting in an organized capacity as protectors of their homes, as guardians for innocent childhood and tempted youth. For this cause 'there are bands of white ribbon around the world.'"

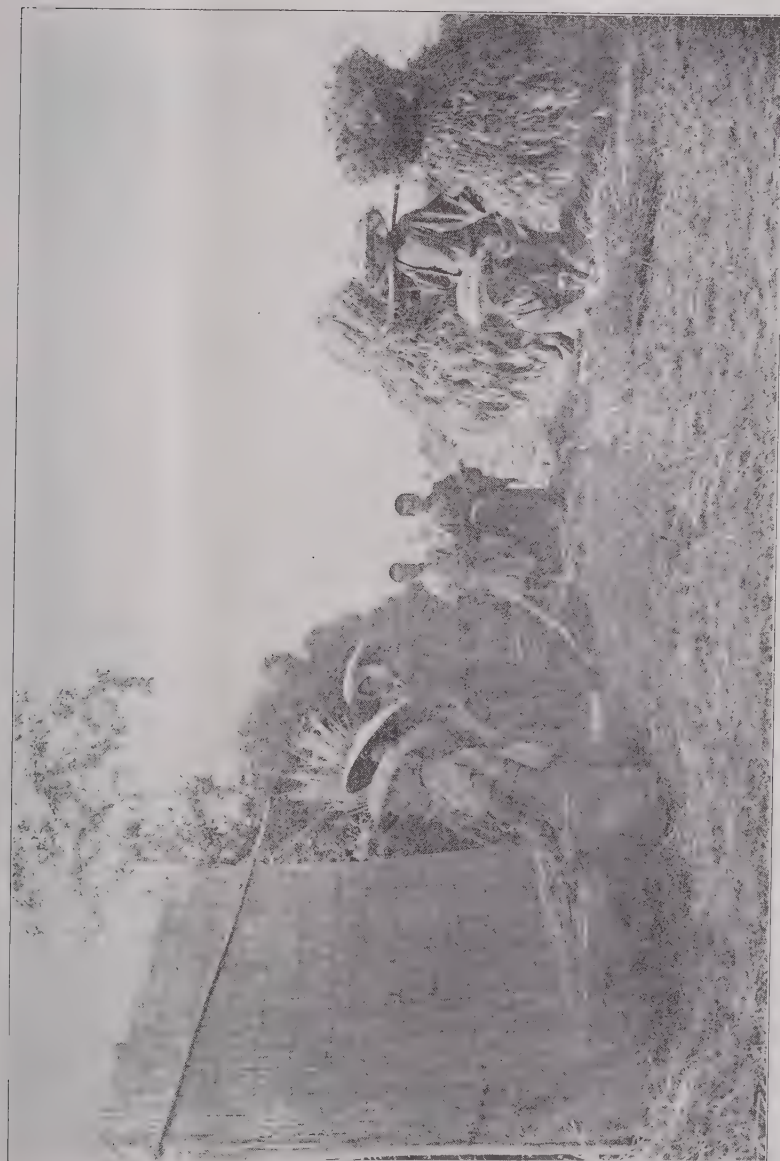
Frances E. Willard.

WOMAN'S CHRISTIAN TEMPERANCE UNION OF JAPAN.

THE sixth annual convention of the National Woman's Christian Temperance Union of Japan, met on April 3rd and 4th, at the Kudan M. E. Church, Tokyo.

The convention was called to order at 10 A. M. on Monday, by the

President, Mrs. Yajima, who then read the crusade Psalm, No. 146, after which Mrs. Large led in prayer. Then followed the President's address, roll-call by the secretary, and reports of Treasurer and Delegates. These delegates, coming from various parts



THE THRESHING-FLOOR.

of Japan, told of increasing interest of the women in the work of the W. C. T. U. Time for noontide prayer came before the Superintendents of Departments could report, so the hearing of these was postponed until the following day and the morning session closed with a hymn and silent prayer.

The Monday afternoon session was first devoted to listening to addresses of welcome from representatives of various societies. Mrs. Ushioda spoke for the Tokyo W. C. T. U.; Hon. Taro Ando, for the Tokyo Temperance Society; Mr. Yoshida, for the Christian churches; and Miss Okuno, for the "King's Daughters." Miss Okuno closed her short report with the following original poem:—

Kuni no tame
Tsukusu kokoro no
Iroka koso,
Tsuki yuki hana ni
Masaru nari kere.

Sama zama ni
Nioeru hana wo
Kakute-kyô,
Onaji sonô ni
Miruzu tanoshiki.

After a solo sung very sweetly by Mrs. Gauntlett, Miss Mitani brought the greetings of the Y. W. C. T. U. in the form of an original poem.

Mr. Hara spoke, representing the Discharged Prisoners Relief Society, in which it is well known he has so deep an interest; and Rev. Mr. Leavitt gave a word of welcome and encouragement, as representing the Missionary Societies. Letters were read from Misses Denton and Parrish, after which Mrs. Gauntlett favored the audience with another vocal solo. Addresses were then given by Rev. Mr. Milliken and by Hon. Taro Ando.

Mr. Milliken said he had just been reading the life of Miss Willard, and he was especially struck by the fact,

that in the beginning of her career in the temperance work, she refused the position of Lady Principal of an elegant school for young ladies, with a salary of \$2,400, and such duties as she might choose, and instead, took the Presidency of the Chicago branch of the W. C. T. U., with no salary, and a constant round of duties in public hall and railway car, mingling with the dregs of saloons and gambling house and haunts of shame. "Such an example" said Mr. Milliken, "should be an inspiration to every woman to do her best to further this same temperance cause."

Mr. Ando said that many had the idea that men should work for the suppression of the use of alcohol, but that women should spend their time in some other of the many branches pertaining to temperance, but this was a mistake. Women are especially interested in the subject of the use of wine. While there are less women than men who drink wine to excess, the women are in the end the greater sufferers, and therefore should all the more, do all in their power to prevent its use. She can refuse to use it herself; she can try to persuade her husband not to use it at home; she can teach her children that wine is harmful; she can join others in petitioning the government to require Scientific Instruction in regard to the harmfulness of alcohol, to be taught in the public schools; she can do her best to persuade those over whom she has an influence, that drinking wine often leads to crime and sin, and it is her duty to work earnestly to save the nation from the power of strong drink. The audience listened with earnest attention to the addresses and gathered much that was instructive and interesting from the words of both gentlemen. The general representative character of the audience at this session was very encouraging to all Temperance workers.

Mrs. Large consented to preside at the Monday evening meeting, in place of Mrs. Yajima, the President, who was slightly indisposed. Owing to the heavy fall of rain in the early evening, the number present was smaller than in the afternoon, but all who attended the meeting, most heartily enjoyed the addresses delivered by Rev. M. Kobayashi and by Mr. K. Ito.

Mr. Kobayashi said that the Japanese were paying great attention to the making and enforcing of laws at present and they had succeeded in a good degree in preventing crime and promoting order as far as outward appearance goes, but the heart of the nation was not yet right. Japanese law had given great liberty to men, while practically withholding it from women, the law, in some cases being even oppressive instead of a protection to her. It was the business of the members of the W. C. T. U. to try to improve the heart of the nation, and to benefit themselves by seeking to get better laws made, laws that would, at least, be just to them as women. He went on to say that men are not usually good housekeepers. It is well known that while a man may keep the middle of his floor clean, he will rarely look for dust in the corners, and still more rarely, have a regular housecleaning, and so he needs the presence of a woman to keep the house in order. In the same way, the assistance of women is needed in purifying this country from its wickedness and impurity.

Mr. Ito gave a racy address, full of interest from the beginning to the end. He said that each nation had some distinguishing characteristic, and he gave some amusing experiences of his own, while in America, relating how he had been troubled by the inquisitiveness of certain Americans as to whether Japan had this or that or the other

thing now possessed by the United States, until in disgust he said, "Yes, we have every thing in Japan that you have here except three things; we have no President, we have no Pullman cars and our women do not wear bloomers." But leaving this side of the question, he went on to say that Japan was also noted the wide world over, and it was on account of certain kinds of vice that were still unsuppressed in the land. Japan, in the past, like many other nations, had been guilty of allowing certain vices to go unchecked, and now when she had suddenly come into civilization, these stains on her national character still remained. Had she been opened to civilization more gradually, her prevailing sins might have been gradually conquered, but now they stand out before the world with great distinctness, and the people of Japan have a great work before them to bring about a better state of things. During the evening, the audience had the pleasure of listening to vocal music by Miss Cranston and by the male Quartette—Messrs. Miller, Howard, Fisher and Coates. After the singing of the National Anthem by the audience, the exercises of the evening closed with the benediction pronounced by Rev. Mr. Ukai.

The Tuesday morning session was devoted to hearing reports of Superintendents of Departments, postponed from the previous day, election of officers and miscellaneous business. Mrs. Yajima was re-elected President of the Nat. W. C. T. U. of Japan, and three foreign ladies appointed members of the advisory committee. The hearty applause which followed the announcement of the re-election of Mrs. Yajima to the office of President, showed appreciation of her value as a worker in that position.

After this a few incidents occurring during his two months trip through the south of Japan were

given by Mr. Miyama, who is regularly employed in travelling through the country, giving addresses on the subject of Temperance wherever he is requested to do so. At one of his meetings he noticed an aged man sitting in front of him who listened very attentively. The next morning, before breakfast, the hotel keeper came to Mr. Miyama's room, and told him that the richest man in the village wished to see him, and begged him not to speak too hard things to him for he was a brewer. The visitor proved to be the old man noticed the previous evening; he was in trouble and came seeking help. His oldest son had charge of his business, but the second son was bad and a great grief to him, while the youngest son was a drunkard. This son had been present at the meeting the night before and the father hoped to see him sign the pledge, but he would not do so. Now he had come to ask Mr. Miyama to visit the son and talk to him. When spoken to, the young man owned that there were times when he wished to leave liquor alone, but he was unable to do so. After pointing him to Christ for strength to overcome, he prayed with him, then extending his right hand, he asked the young man to give him his right hand and promise before God, to never drink again. One half hour passed before the young man yielded and while they again bowed in prayer, the father and mother, who had been waiting in the next room, came in with their faces wet with tears of joy. Turning to them, Mr. Miyama said; "You have been the cause of your own sorrow, and how many more homes have you made sorrowful? You have wealth—how many homes have you made poor?" Before Mr. Miyama left, the old man promised that the business should be given up.

A pleasant social meeting in the

afternoon brought to a close the sixth Annual Convention of the Nat. W. C. T. U.

The increase in membership of this society during the year has been six hundred and thirty-four, and many other encouraging items brought out in addresses and reports show that the work done during the year through its various Departments has not been in vain, and also point to more and better results in the near future.

A glance at the report of Mr. Miyama's trip to Kyushu in February and March shows that he visited Toyohashi, Hiroshima, Wakamatsu, Saga, Fukuoka, Kumamoto, Kagoshima, Nagasaki, Shimonoseki and Kobe. As he went from place to place, he held meetings in churches of various denominations and in school buildings; in Shimonoseki he spoke at a mass meeting in a large theatre and on the following evening at another mass meeting in the largest temple in the city, meetings of this trip were usually well attended and in many places, the attendance was large, but in this last meeting in Teifukiji in Shimonoseki, to quote Mr. Miyama's own words, "The temple was packed full of people from the very opening of the meeting, hundreds not being able to get in." One Branch of the Nat. Temperance League, one Y. W. C. T. U. and several W. C. T. U. societies were organized in the two months. Upwards of one hundred and fifty persons signed the pledge through Mr. Miyama's efforts, and churches and Temperance societies were stimulated to greater activity.

In 1895, a subscription was started among the foreign ladies in Japan, and over yen 1200. was raised towards obtaining a permanent place in which to carry on the Rescue work. Last year the For. Aux. W. C. T. U. were able to appropriate

over yen 600. for the Florence Crittenden Home.

Endowment Papers for the Florence Crittenden Home here have been received. They were signed and attested at the Japanese Legation in Washington D. C. and as soon as the necessary steps can be taken here, the accompanying money will be available for use in establishing a permanent Florence Crittenden Home in Japan.

This will be the first venture of the Florence Crittenden Mission in foreign lands.

JAPANESE EDUCATION.

THE question of foreigners in Japanese education is on the tapis in a very practical manner. There has been submitted by the Department of Education to the High Educational Council now in session, a set of proposals which are intended to form the basis of legislation, if approved by the Council. Among these proposals some have obvious reference to the contingency of foreigners taking part in education, and others are independently interesting. We have already alluded to one of the proposals, namely, that no person not conversant with the Japanese language shall be permitted to become a teacher in a private school, unless the instruction is to be given in some special subject. When this proposal came before the Council for discussion, Mr. Hozumi moved that a further qualification be imposed, namely five years' previous residence in Japan, but the motion was rejected. Dr. Kumamoto then moved that a clause be inserted disqualifying all foreigners as founders of private schools in Japan. This suggestion seems to have been prompted by the Doshisha affair and the incidents growing out of it. Mr. Ebara Soroku strongly opposed it. He asked

whether such a restriction was imposed in any country, and he denounced the idea as bigoted, small-minded, and contemptible. Happily the Council rejected the motion.

Then followed the discussion of the Department's 9th proposal, namely, that any person establishing a private school must have a teacher's certificate. Mr. Hozumi moved that this be amended so as to make the restriction apply to the principal of a school, not to its founder, but, strange to say, the Council rejected the amendment and adopted the original proposal. The object of such a law is quite obscure to ordinary minds. Looking at the question as outsiders, we observe that nothing is more conspicuously lacking in Japan at present than private enterprise in the field of education. In Europe and America munificent contributions are made every year by private individuals for the endowment or equipment of colleges and schools. In Japan there is comparatively little evidence of such a spirit. Count Okuma and Mr. Fukuzawa are conspicuous exceptions, and of late the action of Mr. Okura Kihachiro set an example which might have borne fruit. But now we have the High Educational Council, and apparently the Department of Education also, stepping in to check any repetition of these public-spirited acts. What conceivable reason is there to require that the founder of a private school must be qualified to discharge the duties of a teacher? Founders of schools are generally men of wealth who have not the remotest intention of undertaking pedagogic functions. They merely give their money, and leave the teaching to others. If this proposal is to be interpreted according to the ordinary rules of language, it must be described as one of the most mischievous and ill-advised measures ever conceived.

The Council was then asked to consider a proposal with reference to the qualifications of teachers in private schools, kindergartens, schools for the deaf and dumb, &c. Its gist was that any teacher, not duly provided with a certificate of competence, must furnish proof of his scholastic ability (*gakuryoku*) and of his good conduct (*hinko*) to the Governor of the Prefecture were his duty lies, or to the Minister of Education. Presumably such a regulation is considered necessary in Japan. At all events it was passed by the Council, though to us it looks like very grandmotherly legislation. The standard of qualification for elementary school teachers in Japan is so low that to have satisfied it constitutes no guarantee of pedagogic competence.

The most interesting and important proposal of all related to religion in education. It ran thus:—

In elementary schools, middle schools, high schools, and all other schools whose curricula are fixed by law, *as well as in schools which enjoy special privileges from the government*, no religious instruction must be given, nor must any religious exercises be performed.

Mr. Ebara Soroku denounced this proposal in strong terms, and was strenuously supported by Mr. Kamada of the *Keio-Gijuku*. Both gentlemen argued that such a veto was the worst kind of bigotry, and must have the effect of destroying national morality. Mr. Ebara is reported to have contended that religion is absolutely essential to the lower orders of the population; a strange argument, much more objectionable for the sake of what it implies than commendable for what it advocates. However, Mr. Ebara's speech would probably read differently if we had it in full. In spite of the resolute opposition offered by these two distinguished publicists, the Council

adopted the proposal as it stood, and there is therefore much reason to fear that it may ultimately be embodied in the laws of the land. If so, it will be the very worst piece of legislation ever adopted by Japan. Our readers will perceive that the gravamen of the proposal is contained in the words "as well as in schools which enjoy special privileges from the Government" (*seifu no tokken wo yetaru gakkō*). That refers to private schools which, although not in receipt of any aid from the State, conform their curricula to the officially prescribed standards of public schools, and are consequently placed on the same footing as the latter in respect of exemption from conscription. To put the matter succinctly and concretely, a law embodying the above restriction would make this declaration to Japanese parents:—"You must choose one of two courses. Either banish religion altogether from the education of your children, and by so doing secure for them exemption from conscription until they have completed their studies and reached the age of 27; or include religious instruction in their education and thus expose them to the risk of being drafted into the ranks of the Army at 20 years of age." Is it possible to conceive a more terrible alternative? Fancy a conscientious father who believes in God, in a future state of existence, and in an eternity of happiness or misery—fancy such a father having to purchase his child's exemption from military service by ruling religious instruction out of his life! It is perfectly right and proper that religious teaching and religious exercises should be forbidden in schools which are supported, partially or wholly, by the proceeds of general taxation. That is an essential result of the principle of freedom of conscience. No man should be obliged to contribute to the maintenance of a school

where a creed is taught that he does not himself embrace. But the schools in question are private schools; schools which receive no manner of State aid, but which, in virtue of their pedagogic standard, are entitled to rank at least as high as public schools. Thus the announcement which the Department of Education and the High Educational Council contemplate making to the nation is, "You shall banish religion from the school life of your children or pay the penalty of exposing them to conscription. You are not only required to pay taxes for the support of schools where religion in every form is nominally tabooed" (nominally, not really, as we shall presently show), "but you are also forbidden to establish private schools of your own where your children may be taught the faith you cherish, for if you establish such schools we shall take your sons away when they reach the age of 20, and make them serve as conscripts." There is only one name for such legislation. It is semi-barbarous. The men who drafted the proposal and the men who voted for it stand on precisely the same plane of civilization as did the Inquisitors of Spain. Few parents possessing any earnest convictions would not prefer to be laid on the rack rather than to see religious influences banished from their children's lives.

That is the moral side of the argument. Japan may rest assured that if she adopts this step, she will be hopelessly degraded in the eyes of the civilized world. The finger of scorn and pity will be pointed at her as a nation of narrowminded bigots, three hundred years behind the time of which she claims to stand abreast.

It seems almost a sacrilege to add anything to the broad, moral condemnation of this cruel legislation, but we observe with astonishment that its palpably unconstitu-

tional character is not denounced by any of its numerous Japanese critics—and happily they are numerous. Yet, beyond question, it is a gross violation of the Constitution. The 28th article of the latter says:—Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." How can it be pretended for a moment that a father enjoys freedom of religious belief when he is forbidden to have any religious instruction given to his children except at the cost of letting them be drafted into the ranks of the Army? Freedom of religious belief hampered by such a condition is a mere farce. It is perfectly well known who are the Japanese educationists responsible for this monstrous legislation. They are the so-called *Daigaku-ha* (University Section), as opposed to the *Meikei-ha* (High Normal School Section) and the *Mombu-ha* (Educational Department Section). They are the men whose shibboleths are *chiu-kun aikoku-shin* (loyalty and patriotism) and *kokusui hosen* (eclectic nationalism). At the head of all the qualities essential to a good subject they ostentatiously place "loyalty." Where is their own "loyalty?" What respect can they have for an Emperor whose Constitution they thus trample under foot? Do they expect to educate a sentiment of loyalty among the youth of the nation when they, the elders, set the example of flagrantly violating their Sovereign's most solemn ordinances?

Of course we well understand that this project is directed chiefly against Christianity. Buddhism is at present moribund. It has a huge body of priests; it has magnificent temples, and it levies enormous sums from the people for its support; but it grossly neglects the first function of religion, namely, the cultivation of a

high moral standard among the young people of the land. A creed which has no place in the hearts of the nation's children is a creed with one foot in the grave. Very different were the Buddhists of former times; the men who made Japan's civilization. Education was practically in their hands. The school was a part of the temple; the priest was the village pedagogue. The statesmen who planned the Restoration of 1867 were great in many ways, but they made one stupendous error: they drove the priesthood out of the sphere of education and they provided nothing to fill the moral vacuum thus created. As for the priests, they tamely accepted the situation. They failed to see that the disestablishment of their creed and the confiscation of their revenues were mere pin-pricks compared with the deep stab their religion received when it was banished from the child life of the nation. They have never made any attempt to recover their old position, and their apathy amounts to a public confession that no Buddhist parent need believe sufficiently in Buddhism to include its doctrines, its precepts, and its service in the education of his children. Buddhism receives no new hurt from this uncivilized and disloyal legislation for which the Department of Education and the High Council of Education are prepared to be responsible, since Buddhism has already consented to be eliminated from the schools and is quite content to purchase military exemption by self effacement. As for *Shinto*, it has no part in the discussion. It is a cult, not a creed. Its sphere is in the cemetery not in the life of the people. But the Christians believe that children should be brought up in the path of Christianity. They have established schools for that purpose, and they would rather suffer any material

sacrifice than be compelled to make no provision for the moral education of their sons. It is against the Christian then, that this legislation is directed. The leaders of the "University Section" believe that Christianity can not exist side by side with loyalty and patriotism. They have set up a religion of their own; a religion based on the heavenly ancestry of their sovereigns and the divine origin of their land. They have an indisputable right to that religion. If they sincerely believe in it, they are just as much entitled to profess it and to preach it as the followers of the Nazarene are to assert his godhead and to proclaim his gospel. But they have no manner of right to make it the compulsory religion of the schools, public and private, to the exclusion of all other creeds. That, however, is precisely what they are doing. They have taken steps that their own doctrine shall be taught in the schools under the ægis of a law which professes to interdict all religious instruction. Thus they violate the Emperor's Constitution while professing to make loyalty the principle of their lives; they violate the laws which they have themselves framed, and they reduce their country to the low level of mediæval intolerance. It is a sorry spectacle for the friends of Japan to have to witness, and we observe with the sincerest satisfaction that not one leading journal in the country endorses such procedure.—*Japan Mail*.

JAPAN AND RELIGIOUS EDUCATION.

SIR,—The fact that the Higher Educational Council adopted an article on the 22nd instant according to which all religious instruction and worship is to be absolutely excluded from all schools,

public and private, having in any way any recognition from the Government, makes it expedient to touch upon the educational policy of the country in its bearing on religion.

A study of educational policy in respect to religion as pursued by prominent nations, seems to warrant the following statements :—

A.—In Europe the State interferes with religion in its favour. This is acknowledged for England. In Germany this is even more emphatically true. Religious instruction is imparted daily, it is obligatory in public and private schools and even where instruction is given in families, and through all grades from the beginning up to entrance into the university or technical schools. Religious instruction holds the first place in every curriculum and receives the most careful attention from educational authorities and teachers alike. The writer knows whereof he speaks from careful and thorough personal investigation and can produce proof on this subject. Every intelligent person, however, can readily convince himself of this fact if he does not know it yet. Emphasis is put here on this fact inasmuch as the Higher Educational Council, in its late discussion which led to the recommendation to abolish all religious instruction from schools, claimed Germany as a precedent for such action. The precedent is emphatically on the opposite side. In Japan, where the tendency of the people is toward English ideals, and where the ambition of the Government is set on German ideals, it would seem strange not to pay heed to this vital element in the moral training of both these nations. This element extends also into the naval and military training of both these nations foremost in everything, including a lofty ideal of patriotism and loyalty, while in England even

the merchant marine is not exempt from religious services. In France, too, provision is made by the Government: not only is the clergy (Catholic, Protestant, and Jewish) supported by the State, but also one day a week outside of Sunday is allowed for religious instruction for all pupils of Government schools. The privilege thus accorded and publicly fostered is to be noted. To construe the fact that on other school days only secular instruction is to be imparted as a prohibition of religious instruction in its schools would be an argument singularly absurd,—would in fact miss the whole point. Yet as such it was construed in the question recently before the Higher Educational Council. Even if this Council could rely upon France as a precedent (which it can not), France with its false nationalism culminating but recently in a Dreyfus case, would be no ideal.

B.—In the United States the policy of non-interference is the one that prevails with the Government at large. The few cases of local conduct to the contrary, only prove this general rule; they are only exceptions arising from a mistaken interpretation or application, men at times trying to stand up so straight as to lean backwards.

C.—There is still another policy on this question conceivable, viz. that of interference against all religion, making a State's policy not simply non-religious, *i.e.*, judiciously endeavouring to abstain from all interference, but anti-religious or atheistic, —putting the State in the attitude of a persecutor of religion, an attitude attempted by the French Reign of Terror a century ago. Of all modern countries, Japan seems to be the only one that is essaying this policy. If the recommendations adopted by the Higher Educational Council should become law, Japan

would seem to proceed on this policy of educational interference against religion, with a vengeance. From what has been said above, it will be seen that if she thinks she may quote France or even Germany as a precedent (as is reported), she is greatly mistaken as to both fact and inference. There is no such precedent in the present educational policy of the leading nations, and it would be difficult to find any in history outside of the Reign of Terror.

There are thus in brief three policies:—

1. What we may call interference in favour of religion, or the general European policy, with variation as to detail.

2. The United States policy—non-interference.

3. The Japanese policy (as advocated at least)—interference antagonistic to religion.

Now in studying what history has to say on the motive principle in national morality, it seems beyond the cavil of a doubt that the following position is true, viz., in all nations the real motive power making for the morality of the people in general has been a religious one. A religious sanction has been the only one ever found equal to the stupendous task of a nation's moral training. True, individuals have often claimed exemption, but (1) their claim has extended no farther than as individuals, and (2) their environments have wielded a powerful influence undetected by themselves, perhaps, while their very antagonism has been deeply rooted in and determined by the very religion they antagonize.

These theses may therefore be fitly proposed here:—

1. Japan is not likely to exempt itself at this juncture from this great law of history. It would not be profundity, but likely the very

opposite, to claim that religion is not to be the deep spring of action for a moral basis adequate to the great needs of Japan.

2. Japan's morals are confessedly weakening, if the testimony of keen and competent observers is to be admitted. Morality is losing its grip upon the people, and especially upon the young men. "The rising generation is devoid of the moral instruction that will give it tone and pure character. The present attempts to teach morality are without heart and without effect." Not even a noble and sufficient intellectual ideal is aimed at, while the affections and the will are left almost totally famished. The old forms and principles are proving themselves inadequate to control or even to seriously influence the modern mind of Japan, while on the other hand the temptations to immorality and self indulgence under the influx of a material civilization are growing apace. So prominent an authority as Count Okuma is reported to have recently asserted that only a religious basis could secure the moral fibres which modern Japan needs.

3. Japan's need for its youth is therefore not to deprive them of all religious instruction and influence, or to shield them in ignorance from a basis which history has uniformly proved to be the well-spring of life for the morality of nations, even for its own in the past.

4. Japan in its educational policy is therefore emphatically not called on to interfere against religion. Its proper policy may be that of non-interference if there be a real constitutional or practical difficulty in adopting what is above termed the general European policy.

5. It can also be abundantly shown that, from a purely educational standpoint, the youth of Japan should not be kept in ignorance of the religious sphere. History,

philosophy, literature, and science all demand that intelligent young men be not ignorant in this one subject alone.

6. Japan's constitution proclaims the principle of religious liberty: This principle must at the very least guarantee the government against interference antagonistic or detrimental to unoffending religion. If the European policy is unadvisable it can only warrant a policy of non-interference akin to that of the United States.

7. If Japan desires to sail along smoothly in the International Ocean her policy on this question ought not to thus diametrically distinguish itself from the chief voyagers in that same ocean. On the contrary her policy would seem to be dictated by the practice of these other voyagers. Japan is perhaps for well-known reasons peculiarly liable to clashing interests if she should attempt to pursue such a course. Conformity to the standards of the nations with whom she is so soon to rank on a plane of equality, rather than an illiberal course likely to handicap her, would seem to be a safe principle of educational statesmanship, as it is in other spheres. Interference against all religion in schools is opposed to the policy of all other nations

It is not proper perhaps to advert here to some possible vested interests that Japan would reasonable prefer to protect.

In conclusion, it may be asked,—why should Japan adopt this policy so opposed to the policies of the rest of the civilized world? That education of its youth in patriotism and loyalty, demands this is certainly an exploded and extravagant fancy. Are there deep reasons of state for doing so? If so, why are they not disclosed? Does history give a warrant for such interference? Is such interference in perfect accord

with the privilege of religious liberty guaranteed by the constitution? Is it to the highest moral interest of the nation to debar its youth the formative period of life during under pain of very serious disability from all training in the deeper life springs of morality? Is it, to say the least, proper to put private schools under such disabilities as proposed, when their only sin is that they believe in religion strongly enough to act upon it?—this being their only crime for which this penalty is to be visited upon them. Can Japan afford thus to despise the convictions or at least the policies of the rest of the world, now that she is reaching the goal of her aspiration to sit as full equal at the council board of the nations? Will she willingly handicap herself by a spirit of illiberality at this juncture? In this question, in which many foreigners (very many in other lands) feel is bound up so deeply the moral weal or woe of Japan, can Japan deliberately afford to foster a policy that deprives her rising generation of any moral training worthy of the name? We will let the philosophy of history speak here rather than the vagaries of a few speculative sentiments so cheap and current in these days of superficial materialism and agnosticism. Will such a step enhance the reputation of Japan for judicial fairness in the eyes of foreign nations at this time when the treaties are to put their nationals on a par with a nation that would antagonize all religious sanctions of morality to such an extent as to deem these worthy of severe exclusion from the training of its school population?

Thanking you for your courtesy, I am very respectfully,—*Japan Mail.*

H. M. LANDIS.

NOTES.

AMONG one hundred and one scholars and experts upon whom the title of doctor was conferred some time ago, seven are Christians. Profs. Nitobe and Miyabe are among the seven.—*F. S.*

* * * *

The *Jimmin* states that Prof. Ladd has granted the request of the Tokyo Imperial University, to deliver a course of lectures on psychology and philosophy in the University. He will come to Japan in the near future.

* * * *

The *Yorodzu Choho* states that there are now, 1,883 students and 177 professors in the Tokyo Imperial University; 684 students and 71 professors in the Peers' School; 360 students and 36 teachers in the Peeresses' School; and 132 students and 23 teachers in the Higher Female Normal School.

* * * *

With the June Number of *The Japan Evangelist* the present Editor and Publisher will lay down his burden of magazine work. Prof. E. W. Clement will become Editor, and Rev. H. Topping will assume the duties of Manager and Publisher. In the next issue we shall have more to say about these matters.—*Ed. J. E.*

* * * *

The Kobe United Lecture Meeting was held during three days, beginning on the 24th of March. Almost all the churches of the different denominations in Kobe participated in the work. Some eight hundred people attended every meeting and listened to such able speakers as Revs. Miyagawa, Yebina, Oshikawa and others.—*The Gokyo.*

* * * *

According to statistics prepared by the recent *nenkwai* (annual meeting) of the Methodist Church, she has now 60 organized churches and 3,023 members. The number baptized during the eight months from August,

last year, to March, this year, is 428, the increase over last year being 25. The sum paid to the pastors during the same term was *yen* 2,874 28, the increase being *yen* 42.69.—*The Gokyo.*

* * * *

According to the report read by the secretary in the 14th general meeting of the Kumiai Churches, there are now, in this Church, 70 organized churches, 33 independent churches, 31 Kogisho, 35 ordained ministers, 28 preachers, and 10,046 members. The sum of money contributed by the Church for all purposes during last year amounts to *yen* 21,937. Two churches were established, and two churches dissolved. The number of baptisms was 431, the increase over the figure of the previous year being 51.—*The Kirisutokyo Shimbu.*

* * * *

The twenty-fifth anniversary of the Kumiai Churches was held on the 7th of April in the Osaka Church. The 14th general meeting was also held on the same day. The special prayer meeting held on the anniversary was an edifying one. Over three hundred people crowded into the church; they prayed, and encouraged one another. Rev. Miyagawa made the proposition to select twelve circuit preachers. This proposal was at once received by the congregation. The selected preachers are now ready to start for their respective fields.—*The Kirisutokyo Shimbu.*

TABLE OF CONTENTS.

A SKETCH OF REV. M. L. GORDON, M.D., D.D.	127
JAPAN ANNUAL CONFERENCE OF THE M. E. CHURCH	130
EXPERIENCES OF A CHRISTIAN OFFICER IN THE LATE WAR.—Concluded	133
JAPANESE CULTURE IN ANCIENT TIMES.....	137
WOMAN'S DEPARTMENT.—Conducted by Miss Annie S. Buzzell.....	140
WORLD'S W. C. T. U.—Conducted by Mrs. Carolyn E. Davidson	146
JAPANESE EDUCATION	151
JAPAN AND RELIGIOUS EDUCATION	154
NOTES	158



H. I. M. THE EMPEROR OF JAPAN.



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CONFUCIUS AND HIS TEACHINGS.

(C)ONFUCIUS is the Latinized form of the Chinese "Kung Fut-sz" 孔夫子; Kung being his patronimic or family name, and Fu-tsz, the title of respect accorded to him, and subsequently to other distinguished philosophers and teachers, by their followers and admirers; and which may freely be rendered by Philosopher, Doctor, or Teacher. In the language of a learned German sinologist of modern times, Confucius is esteemed to be the culmination of the development of the Chinese mind, as regard ethics on the one side, and politics and literature on the other. He is "the greatest person of the greatest empire: the Chinese of the Chinese," the highest ideal of humanity in its best and noblest estate, according to the unanimous judgment of the learned in China for nearly 2000 years. Many of the leading facts in his career are referred to by Sz-ma Tsien 司馬遷 in his history (史記), and by the followers of rival schools of philosophy, in his own, or immediately subsequent times. We may therefore; I think, safely conclude that such a person as Confucius did really exist; although we must be careful to draw a sharp line of demarcation between the *historical* Confucius, and the

Confucius who is "wrapped up in the incense of sacrifices." Writers of fables and legends of later times have handed down a multitude of supernatural or marvellous occurrences, which are asserted to have heralded his birth; or to have attended his growth to manhood; (Chinese Reader's Manual) "but these," says Mr. Mayers, "are merely transparent imitations of the Hindoo legends relating to the nativity of Sakyamuni (or Gautama Buddha,) "and these, again, are possibly themselves the outcome of a still earlier religion." Equally, too, I think, must we be careful to guard against placing too implicit confidence in the stupendous wisdom and perfection which have been ascribed to Confucius by the great "scholars of the Han 漢," and of subsequent dynasties; who were anxious to show that in the wisdom, virtues, and varied learning of their ancient sages, they were in no way behind the nations with whom they had come in contact; nor destitute of teachers to whom they could point as infallible authorities and perfect models for the imitation of the people of all succeeding generations.

Confucius was not the founder of a new religion; nor did he make any effort to change or modify in any way the ancient religion of China. The religious peculiarities of what is generally termed by western scholars, "Confucianism," may all be gathered from the Classics known as the Shu King 書經, or Book of Historical Documents, and the Shi

King 詩經, or Book of Poetry, which are said to have been edited by Confucius, and to have been handed down in writing, or by oral tradition, from times long anterior to his day. It is, in fact, the ancient national religion of China; of which the Son of Heaven is the head, high priest, and intercessor. Its principal characteristics were the worship of Heaven and Earth by the Emperor, of the heavenly bodies, and the powers of nature by the officials; and of parent and deceased ancestors by the people generally. The principle upon which it was founded was the duty of acknowledging our obligations for benefits received from whatever source; and it is an interesting fact that since the introduction of image worship into China, many idols have been set up to represent objects or forces of nature, which are well understood to have no real existence as beings, or persons. But while Confucius conformed strictly to the requirements of the established religion of his time and country, his own views upon these subjects seem to have been, at times, at least, more those of a sceptic, than of a confirmed believer; as is shown in his replies to those who inquired of him on these subjects. "You cannot understand life, how then can you understand death: unable as you are to fulfil your duties to men; how can you serve departed spirits." To give oneself earnestly to the duties we owe to men; and while reverencing the supernatural powers, to keep aloof from them; this may be called wisdom." As a teacher of morals, in many things he falls far below what we should have expected, or could have desired; yet in others, he sometimes *almost* echoes the doctrines, and words of our Master: particularly in his golden rule, "what you do not wish to be done to you, do not do to others," and "all within the four

seas are brethren." But his strong inculcation of the duty of blood revenge; particularly in the case of the slayer of one's father; with whom we are told that we must not be willing to live under the same heaven; has wrought a very baleful effect in times past in China; and still continues to do so. To return good for evil he did not approve; truthfulness in speaking, he by no means insisted on or exemplified; and he deliberately broke an oath; on the ground that he would not otherwise have been permitted to pass by a rebel officer. Women with him are slaves, and children have no rights in relation to their parents, nor subjects in relation to their rulers. The authority and obligations of the Five Human Relationships are inculcated and insisted on; but no relation to a living God and Father is recognized. The vague impersonal term "Heaven" takes the place of the Divine name. The rewards of virtue and of vice are, according to him, bestowed and inflicted in this world, upon the actual doer; or upon his descendants. He holds out no hope of escape by repentance; distinctly declaring that "He who has offended Heaven, has no one to whom he can pray." In a word, the whole system of Confucianism offers no comfort to ordinary mortals, in life or in death. Nothing to alléviate the sorrows and bereavements of this present life; and no encouragement to look for a better country, or of a reunion of those loved dearly, but now, by death, parted from us. Sad indeed, is the lot of the weary or the dying who have no knowledge of a better religion than that which has come down to modern times, from the teachings and practice of China's greatest philosopher and sage.

Confucius, according to the received accounts, was born in the winter of the year 551 B.C., in the

city of Ch'ang ping 昌平, in the ancient State of Lu 魯, corresponding to the present prefecture of Yenchou 兗州, in the province of Shantung, 山東.

In addition to his family name of K'ung, Confucius had, like all other Chinese, a 名 given or "milk" name, Kiu 丘, which was given him, it is said, on account of an unusual prominence upon the top of his head. This is the name which Confucius is usually represented as using to designate himself. At the present day, when it is met with in the discourses of the sage, the Chinese avoid pronouncing it; reverently substituting for it, the word *Mow* 某; which is equivalent to the use of our word, "blank" in English. His literary name was Chung-ni 仲尼; which he took on account of his being the second son, and from the hill called Ni, near which his father's family lived. (His elder brother was named Peh-ni 伯尼; but all that we know of *him* was that he was a cripple; and appears to have died before the birth of Chung-ni.) The father of Confucius was more than seventy years of age, when his second son was born; and died within three years after that event; leaving Chung-ni to be brought up by his mother, and, apparently, in poverty. We know but little of his youthful history; although we are told by a recent writer, I know not on what authority, that he displayed as a child many of those peculiarities which are common to the offspring of very old men. He appears to have been, according to the same writer, what we should call now-a-days an "old fashioned," perhaps even a priggish, boy, his favorite amusement, up to his 15th year, being to imitate the sacrificial and religious rites he saw practised by his elders. Whether owing to poverty, or disinclination, we are not told; but

he did not apply himself to study until he was 15 years of age. As to his personal appearance, we are only told that his height was four inches less than that of his father; who is said to have been ten feet high. This is, of course, not credible; even if we should make a very considerable allowance for the difference of the size of the ancient measures; which nothing seems to render probable. In some parts of China, images of Confucius have been met with of a very dark or even black, complexion; but in this case; as in that of the black images of Gautama Buddha, it seems highly probable that they have been copied, or adopted from the images of a previous race. In his manners, Confucius seems to have been somewhat cold, reserved, and haughty: punctilious in matters of ceremony; and particular to minuteness with reference to insignificant details of food and dress. A wavering, undecided agnostic; although a strict formalist in his religious observances; and superstitiously afraid of signs and omens: weeping bitterly at the death of his mother; but reserved and formal in his intercourse with his only son: mourning and lamenting at the death of his favorite disciples; whom yet, in their life time, he never admitted to affectionate familiarity.

When not occupied in official or preceptorial duties, his only recreation seems to have been playing upon his lute: with how much ability, we are not told: but he professed great faith in music, as a means of benefitting the morals of rulers and people.

Confucius never appears to have claimed, or expected to be regarded as a sage or even as a genius. In the "Analects" 論語, or "Memorabilia of Confucius" (said to have compiled by his disciples, or their immediate successors), he is represented as

saying, "I am not one who was born in the possession of knowledge. At fifteen I had my mind bent on learning: at thirty, I stood firm: at fifty I knew the decrees of Heaven: at sixty my ear was an obedient organ for the reception of the truth: and at seventy, I could follow the desires of my heart, without transgressing what was right."

"The sage, and the man of perfect virtue, how dare I rank myself with them? It may simply be said of me, that I strive to become such, without satiety; and to teach others without weariness." "In letters, I am, perhaps, equal to other men: but the character of the superior man; carrying out in his conduct what he professes, is what I have not yet attained to."

Dr. Legge, the translator of "the Chinese classics," thinks that this was genuine unaffected humility, on the part of Confucius: but many Chinese scholars have endeavored to explain away the force of the words which I have just quoted; fearing that they might weaken his influence among the people, by creating in their minds a doubt whether he could really be a Holy Man or Sage, for, says the "Dictionary" "Omniscient is Holy" (or "Sage.") 無所不知謂之聖.

The China of the times of Confucius was very different, in many respects, from the China of to-day. It was included between the 33rd and 37th parallels of N. latitude, and between the meridians of 100° and 120° East of Greenwich; or from the borders of the present province of 陝西 Shensi, to within 50 miles of the promontory of 山東 Shantung; constituting a parallelogram of about 250 miles from North to South, and some 600 miles from East to West: hardly one-sixth of the area now contained in the 18 provinces of China proper; and very little larger than England, Wales,

Scotland, and Ireland. The civilized states of the China of that day were surrounded by barbarous and hostile tribes; some of whom used bows and arrows with flint arrow-heads; adorned themselves with feathers; and executed war dances; in a similar manner to the savages of the American continent, 2000 years afterwards.

The government of China in the time of Confucius was a confederation of states often warring amongst themselves; each under its own Duke or Prince 公, and acknowledging one of their number as holding the Decree of Heaven 天命, constituting him, for the time being, their Suzerain. Their houses seem to have been plain and destitute of furniture, or of the means of creating warmth. Flesh, rice, millet, fish, and wine, constituted their bill of fare; and silk or hempen cloths, or furs, their garments. The 秦, people of Ts'in were a different race, who came from the West, some 400 years before the time of Confucius; and brought with them a different and superior civilization, a knowledge of the use of iron, coined money, mailed armor, horses and chariots: and to them the Chinese owe the soft hair pencil; which has wrought such a radical change in the mode of writing; and made possible, even in the early days of the Han, that graceful style of writing which the Chinese and Japanese still practise so skilfully.

It was not until some time between 202 and 194 B.C., 285 years after his death, and more than half a century after the "warring states" of his time, had become consolidated into an empire, by the ruler of T'sin, (so widely known as the burner of the books, and the one who completed the building of the Great Wall of China, that the memory of Confucius received any public honors from the Emperors of

China. In the year which I have mentioned, the founder of the Han dynasty, when passing through what had formerly been the state of Lu, stopped to offer an ox in sacrifice, at the tomb of Confucius; and in the first year of the Christian era, the Emperor P'ing conferred upon him the title of Duke Ni, 褒成侯宣尼公 "all complete and illustrious." His titles were from time to time changed; until in A.D. 1657, the first Emperor of the present dynasty decreed that his title should be "Kung, the Ancient Teacher and the Perfect Sage." In 57 A.D. it was enacted that sacrifices should be offered to him; not only in what was formerly the State of Lu, but throughout the whole Empire, in the government colleges in each prefectural and district city, every spring and autumn. At first these sacrifices and honors were shared with the Duke of Chow, the brother, of the first Emperor of the Chow Dynasty (B.C.1100), who, tradition and the Book of Odes 詩經 tell us, was greatly beloved by the people; and to whom virtues, abilities, and wisdom were ascribed, equal, if not surpassing those ascribed to Confucius. But the sacrifices to the Duke of Chow have long since ceased to be offered; and Confucius alone receives the honors of an "unsceptred king." Although in some parts of northern China, the worship of Wên Chang 文昌, the god of literary elegance, (a personification of the Chinese constellation nearly corresponding to our Ursa Major, and probably a surviving relic of an old Sabean worship,) shares, to some extent, the worship paid to Confucius.

Confucius is never called a god 神, or demi-god, like many canonized warriors and benefactors in China; nor are prayers for aid or protection ever presented at his shrines; but twice in each year, the Emperor

goes in state to the Imperial College, and reverently kneeling before the spirit tablets of Confucius and of four of his most famous disciples, with bowed head, offers up the following prayer:

"On this month of the year, I, the Emperor, offer sacrifice to the philosopher K'ung, the Ancient Teacher, and the Perfect Sage, saying, O teacher, in virtue equal to heaven and earth, whose doctrines embrace the times past and present. Thou who didst edit and transmit the Six Classics 六經, and hand down lessons for all generations, now in the second month of spring (or autumn), in reverent observance of the old statutes, with victims, silks, wines, and fruits, I offer sacrifice to thee. With thee are associated the philosopher Yen 兗國公顏回, Continuator (of thy doctrines), the philosopher Ts'eng, 曾子 exhibitor of thy fundamental principles, the philosopher Tsz-sz 子思, thy hereditary successor, and the philosopher Meng 孟 (Mencius), second in honor to thee. Mayest thou enjoy the offerings." The title of Duke (Kung 公), which was conferred upon Confucius in A.D. 530, is still continued to this senior representative among his descendants. His tomb and the grove that surrounds it, are kept in the most perfect order; and almost innumerable tablets with laudatory inscriptions meet the eye, in every part of the enclosure. In every prefectural or district city in China is a college, or temple, in charge of a sub-chancellor, who has exclusive jurisdiction over all the graduates in his district. And in each of these colleges, or temples, is a tablet, or an image representing Confucius, before which all the officials in the district bow down and pay their devotions, at the same seasons, and with sacrifices and prayers similar to those I have described, as being

offered by the Emperor. In every schoolroom, an inscription, or a picture representing Confucius, occupies a prominent place: and towards it, every schoolboy when he enters the schoolroom, first makes a reverent obeisance, before he salutes his teacher. And before commencing to go to school, every future scholar at the age of seven or eight is brought, dressed in his best clothes and cap of ceremony, to kneel in front of the gate of the temple, and perform the three kneelings, and five bowings of the head, in honor of Confucius, the teacher and pattern for all generations.

Of Confucius, as an original author, we hear but little. In the words ascribed to him, in speaking of himself, he was "a transmitter, not a maker: believing in and loving the ancients." The "Four Books" 四書, which we so often hear referred to as the Books of Confucius and Mencius, 孟子, make no claim to have been written by either of those worthies; and the first two of them, which particularly relate to Confucius, could not have been written by even his immediate disciples; as has been asserted; nor have existed in their present shape, until long after he and they had passed away. According to the received accounts among the Chinese scholars, the books containing the discourses of Confucius, as well as those relating to the sages and heroes anterior to his time, and the Shi King 詩經, or Book of Poetry, which Confucius is said to have edited, were either burned by order of the great emperor of the T'sin 秦. Dynasty in B.C. 212, or disappeared from view, and were not wholly recovered for many years. And it is the opinion of many Chinese, and some Western scholars that after the overthrow of the T'sin, and the establishment of the Han dynasty, the great scholars

of the Han, if as Dr. Legge thinks "the idea of forgery by them on a large scale is out of the question," nevertheless were glad at least to avail themselves of the opportunity to rearrange and remodel the canonical books; so as to bring them more into accordance with the advanced ideas, and higher civilization, and scientific discoveries of the nations of India, and of Indo-Scythia, with which they had begun to become acquainted, through the intervention of the early Buddhist missionaries. The only original work which has been attributed to Confucius as its author, is the Chun Ts'iu 春秋, the "Spring and Autumns," or Annals of Lu, his native state. But the ascription rests upon very unsatisfactory evidence; and the work itself is brief, meagre, and disappointing: and when we compare it with the fuller accounts and explanations given by the commentators and historians, we are driven to the conclusion that its statements are misleading in the extreme. Even his own descendant, K'ung Yang, admits that the Chun Ts'iu conceals (the truth) on behalf of the high in rank, out of regard to kinship, and on behalf of men of worth." (Legge's Chinese Classics Vol. V, p.31.) Ignoring, concealing, and misrepresenting are the characteristics of the Chun Ts'iu; and if we admit its authenticity; it certainly, as Dr. Legge says, obliges us to make a large deduction from any high estimate we may have formed of his character, or the *beneficial* influence, which we may have been accustomed to attribute to his life and writings.

The work entitled in Chinese the 孝經 "Hiao King" (in Japanese Kō Kyō, and in English, the "Classic of Filial Piety,") has always been held in reverence by the Chinese; even among those who are classed among the literati; as they believe it to

have been handed down by the favorite disciple of Confucius, 曾子 Ts'eng-tsz; who is said to have recorded the conversations of the sage on Filial Piety and Fidelity. But many scholars of later times have doubted the correctness of this tradition; as neither the style of composition, nor the doctrines propounded are, in their opinion, in keeping with the undoubted productions of the sage. (See Wylie's "Notes on Chinese Literature.")

The "Hiao King" (or Kō Kyō,) has often been printed in this country: and it has probably exercised a very considerable amount of influence in Japan. It may, therefore, be worth while to transcribe the remarks of the learned E. C. Bridgman, D.D., in the "Chinese Repository" for December, 1835. "By the 'Ancient Kings' the Sage designates Yao 堯, Shun 舜, and their successors; who were the first rulers of the nation; and are constantly referred to by the Chinese, as holy and perfect men; worthy of all commendation; and to be imitated by all future generations. The 'Three Powers' 三才 named in the seventh section, are Heaven 天, Earth 地, and Man 人. In the ninth section, Tien, 天, one of the three powers, 三才 and the 'Supreme Ruler,' 上帝, seem to be perfectly synonymous; and whatever idea the Chinese attach to them; it is evident that the 'Noble Lord' 周公, or Duke of Chow, regarded his ancestors, immediate and remote, as their equals; and paid to them the same honor. In thus elevating mortals to an equality with the Supreme Ruler; he is upheld and approved by Confucius; and has been imitated by myriads of every generation of his countrymen down to the present day."

Confucius married at the age of nineteen; and was, in the same year,

appointed to a petty office. Nothing is recorded of the character of his wife; and it is generally believed that he divorced her, after she had borne him several children. His son he named Li, 鯉; in consequence of the reception of a *li* or carp, as a congratulatory present, on the occasion of his birth. K'ung Li does not appear to have distinguished himself in any way; but to have been much attached to his mother. He continued to weep aloud for her, after her decease, for some time after the prescribed period for such demonstrations of grief had expired; and Confucius sent him a command to repress his grief; whereupon the obedient son dried his tears. Confucius had also at least one daughter; but all that is related of her is, that, Confucius, wishing to testify his sense of the injustice done to a certain man, who had been put in prison, gave him his daughter in marriage. It is one of the shortcomings of the system of Confucius, that, except in the case of his mother, he seldom refers to women at all; and when he does, it is generally in terms of disparagement. Sisters he never mentions. In fact, it is only as a *parent* that a woman is recognized as having any title to respect, so far as the writings of Confucius are concerned; and Dr. Legge testifies of both Confucius, and Mencius, that "no generous sentiment tending to the amelioration of the social position of woman, ever came from either of them." (Religion of China, p. 111.)

His mother died when Confucius was in his 24th year; and, as is still the custom in China, he retired from office, in order to fulfil the three years of mourning for her. During this period, and for some years afterwards, he is said to have devoted himself to a careful study of the ancient documents, and ballads; and to have commenced his career

as a teacher, or perhaps we should say, a *lecturer*, upon the rules and customs of the times of the ancient kings.

After fifteen years or more of retirement, Confucius was again called to office; and attained the high position of "Minister of Crime," 司寇, in his native state; but after spending four years in the service of a dissolute prince; he retired from office in disgust, in the 56th year of his age. During the next thirteen years he wandered with his disciples from one state to another; hoping in vain to meet with some prince, whom he might persuade to reform, and renovate his people; and bring them to imitate the virtuous patterns of former ages.

In his 69th year he gave up his peripatetic course; and thenceforward devoted his life to the labors of an editor and commentator, and to the instruction of his disciples. During his lifetime, Confucius though, at times, patronized and applauded, was "quite as often the object of persecution and contumely; and compared himself to a faithful dog, ungratefully driven away by those whom he had served. His death took place in 479 B.C. His domestic life had been a cheerless one his official life, a disappointing one, and his last end was a sad and gloomy one. No wife or child was near to watch over, or to minister to him, to receive parting words, or close his dying eyes. He went down into the dark valley with no rod and no staff to comfort him. Without God and without hope, he "died and made no sign."

D. B. McC.

MODERN CIVILIZATION AND CHRISTIANITY.

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(The following article appeared last year in the *Shinseiki*, and a Japanese edition of 5000 has since been published by the *Ketseisha* of Tōkyō. A prominent Japanese worker in a Christian Girls' School read it three times over in one sitting; and then exclaimed, "Every teacher in Japan ought to have a copy of this little book."—*Ed. J. E.*

WHAT is modern civilization? What is Christianity? And what is the relation between these two? These are three great questions, so great that it would take many volumes to discuss them exhaustively. Yet they are so simple that they can be truthfully compressed in the brief space of a magazine article.

Modern civilization is something quite distinct from all other civilizations and is recognized at once as unique. There is a very great difference between the civilizations of the Roman Empire and the Europe of to-day. Western civilization is so different from Eastern that they seem to be almost different worlds. When these civilizations are analyzed, their distinctive elements are seen to be different. The great moral thoughts that underlie them are different. Modern civilization is universally recognized as having its origin and field in the nations of the west. Japan alone of eastern nations is adopting and adapting this civilization. In all history no nation has made such rapid progress in one generation as Japan, which has largely turned her back on Eastern civilization and has in the main accepted that of the West. It is therefore a matter of deep interest to have definite, clear-cut ideas with reference to the three questions at the beginning of this article.

What then is modern civilization? If we analyze it we find that one of its conspicuous elements is *the equality of nations as recognized in Inter-*

national Law. One of the most impressive sights in the whole world is what can be seen now in every great harbor—the ships of all nations, countless merchant vessels binding all nations into a kind of brotherhood by commerce; and various warships, made not so much for war as for peace, made to protect this vast system of commerce between the nations. In the capitals of the world, ambassadors and ministers reside whose responsibilities consist largely in promoting the peaceful and mutually helpful intercourse of the nations. International intercourse is every way encouraged between nations that are bound together by equal treaties. Wars are discouraged, and grave cases of disagreement as far as possible are referred to arbitration. Where national passions are so aroused by unjust and inhuman wrongs that war results, it is made as brief as possible and its horrors are alleviated in every possible way.

Now this system of international intercourse is by no means yet perfect, and we freely confess that it is the shame of Western nations that they have repeatedly violated these principles of international justice, but it nevertheless is one of the greatest and best elements of modern civilization. It had its origin and development entirely in the West. Eastern civilization not only did not produce anything like it, but we may say without hesitation that the East was incapable of producing a system of International Law. To be sure, the great minds of the East always leaped over the narrow boundaries of a single country, and thought of other nations as possible friends and allies. The great and noble Confucius said, "Within the Four Seas all are brethren," and gradually one great religion, Buddhism, spread over the whole East. But the fact is, all

these nations of the East ended by mutual distrust and hatred and absolute separation. Japan's history shows the lives of many brave warriors and gifted statesmen and devoted moralists, but nevertheless its attitude towards all other nations was "Exclusion of Foreign Barbarians" and it is safe to say there was no probability of any change in this respect from within. The best and greatest statesmen of old Japan never dreamed of such words as International Law. This spirit of international dislike and distrust was strong in the West also, but there was a mighty influence always at work there counteracting this, and moulding the nations towards mutual intercourse and helpfulness. If we ask what this was, the only reply is—*Christianity, with its teachings of only One Almighty Father of all men, so that all men are essentially brothers.* This is the ever operating force that at last broke down the spirit of international hatred and is building up a brotherhood of equal nations. If this one element of modern civilization were lost, all nations would go back to what is called semi-civilization, and the progress of the world would be wholly checked.

The second element of modern civilization is *representative government*. This admits of various forms, and is applicable in monarchies as well as in republics. Patriarchal and despotic governments belong essentially to the past, while the present is full of thoughts concerning the *political rights of the whole people, without reference to class distinctions.* The extension of the elective franchise, the rights of the people to have a share in framing the laws under which they live, and in deciding questions of taxation, are essential parts of the civilization of to-day. This too has been of slow growth, like International Law,

and it has cost many decades of savage wars and countless lives of brave men. And at last, it is universally recognized in all progressive nations that man has political rights and privileges and responsibilities, which no king or emperor may touch. In the civilization of the nations of the East there have been no such words as *Rights, Liberty, and Law*. Even had the East been left undisturbed for ages, there is no reason to conclude that the people ever would have gained political liberty and advanced into representative government. The upper classes might have gained it to some extent, but the masses always would have remained in ignorance of their best rights, and never would have gained true liberty.

When we inquire how Western civilization was so fortunate as to develop these priceless blessings of popular rights and self-government, the reply is.—It is not because there were abler intellects in the West, but because there was a *profound religious sentiment ever inspiring the people with the knowledge of the worth of man*. Christianity teaches that man is made in the image of God, and he is therefore of incalculable value. All, being children of one Almighty Father, have rights and responsibilities and privileges. Therefore slavery, after lingering in many cruel forms for centuries, at last has disappeared before the ennobling teachings of Christ, and never can again play a prominent part in the organization of society. Feudalism also, which is only a better form of slavery, has disappeared, and constitutional government with all its safeguards has become an abiding constituent of modern civilization, and can never be lost so long as the religion from which it sprang is believed among men.

The third element is *the complete*

abolition of torture and the adoption of open trial in accordance with just laws. Trial by torture has been common in every nation on earth. Wherever government by despotism exists, there torture is natural. All early civilizations universally seem to have practiced it, and even in Western nations its abolition has been very slow, so that it is only of comparatively recent date. It is no shame to Japan that torture existed until within fifteen years ago, and that it was given up reluctantly. But it is very certain that it never would have been given up, had Japan been left to herself. In all the Eastern nations, so long as there was no moral and spiritual force sufficient to develop international intercourse, and to break down feudalism in favor of constitutional law, it is positively certain that trial by torture would have gone on forever, and that punishment would have fallen on the innocent as well as the guilty, as when the wife of Sakura Sogoro was crucified with her husband and all their innocent children beheaded. Some people thoughtlessly, or with shallow investigations, hastily conclude that mankind and nations *naturally* develop into higher and better forms of social and national life, and that sooner or later the evils of earlier civilizations are outgrown. But the Eastern civilization is the oldest in the world, and yet there were, until recently, no signs of breaking from the chains of an inferior civilization. The younger West was the first to fight against the injustice and wrongs of trial by torture, not because the West is intellectually stronger, or has naturally a deeper spirit of humanity, but *because the religion of Jesus has permeated all forms of society and has quickened the development of the humane spirit to such an extent that public opinion or rather the public conscience, would endure*

torture no longer. The religion of Jesus teaches the essential dignity and worth of every man, woman, child. It has therefore tended powerfully to correct all forms of cruelty. It not only stops torture, but it demands the improvement of prisons, and even seeks to better the environment of all, so as to prevent wrong doing. It is one of the glories of modern civilization that it has gained just laws and open courts, and that it seeks to prevent crime rather than punish criminals.

Another powerful element of modern civilization is *universal education*. Knowledge is now diffused as widely as possible wherever the spirit of the age is felt. Outside of modern civilization, since the common people are neglected, of course their children too can have few or no advantages. In such countries only children of upper or wealthy classes are regarded as worthy of educational privileges. But progressive nations now demand that every boy and girl shall have at least a primary education, and if possible this must be continued until the child is fitted for public life and duties. Kindergartens, school-houses, colleges, universities—these are signs of national life and intelligence and power. Nay, modern civilization requires for its very existence the widest possible diffusion of knowledge. It puts all the precious secrets of science and art where the common people can get at them, and encourages all to appropriate them to the full. There can be no *representative government*, and no *open courts of public justice*, unless there is also wide education for all classes. Political rights are a grave peril in the hands of the ignorant. And *international intercourse* demands a wide knowledge of the languages and customs and laws and literatures of different nations. Moreover women as well

as men must share in the glory and power of knowledge. It is thus by universal education that the proverb of the West is finally evolved—"The pen is mightier than the sword."

Now what is the great impelling motive that urges progressive nations to educate every man and woman? *It is at bottom, no other than a profound recognition of the infinite value of every human being. It is none other than the deep conviction that all children have an immortal nature, are made in the image of Almighty God, and are worthy of the fullest possible development.* The phrase, "*Children have rights*" is utterly unknown in nations that do not know Christ. He alone of all great teachers took a little common child on the street and stood him before his disciples and said, "of such is the Kingdom of God;" thus teaching for the first time the priceless value of every child. The system of wide education as it exists to-day in Japan would never have been possible under any development of eastern civilization. Confucius and Shaka are great names, and we of the West gladly ascribe to them a mighty moral power in all Eastern nations. But we search their words in vain for any such recognition of the sacredness of child-nature as would lead at last to universal education. Rather we see children shamefully abused and deeply wronged, nay, even murdered at birth by their parents without so much as any sense of wrong and with no outcry of horror from anyone. Let the people of Japan recognize this great fact—that there would never have been any common-schools in Japan but for the mighty, living moral power of the religion of Jesus. Some narrow minded school teachers (of course there are many broad-minded teachers) proclaim that *Christianity is contrary to the Imperial Rescript on Education, forgetting*

there never would have been any such Rescript, nor any common schools, nor any school-teachers, but for the lofty teachings of Jesus concerning the infinite value of children. Such teachers are like birds who soil their own nests. I do not argue that Christianity should be taught in the schools, but I do not hesitate to say that teachers and scholars should understand that modern education has its deepest roots in the religion of Jesus. It is a well-known saying that "the universities of Europe had their foundations in Christianity." And everybody knows that America's real life began in the church and school built by the Pilgrim Fathers side by side.

The last element of modern civilization of which I will speak is *the condition of woman*. I have heard from my childhood this saying;—"Tell me the condition of the women of any country and I will tell you that country's degree of civilization. Modern civilization recognizes not only the rights of women before the law, but also her dignity and worth. Her position as wife is not merely to be a kind of upper servant, but the real companion of her husband honored and loved by him. As a mother she is not merely a nurse of her children, but their constant teacher and inspirer. She is the centre of the family life and of the home, and feels safe from insult within and without. She has freedom, as one fully worthy of confidence, and she rejoices in a husband who has the same law of chastity that she has. No concubinage degrades her, and divorce, tho' not uncommon in some places, is not one tenth as common as in lands, outside of modern civilization. The home is sacred and pure, and therefore full of moral strength and daily joy.

Now any nation that fails to give this position to woman, any nation

that has a standard of chastity for women only, any nation in which concubinage is practised, and men have wives merely to perpetuate the family-line, while they go to *geisha and harlots* for amusement, in just the proportion these acts are done, is still outside the circle of modern civilization. I know well, and confess it with shame, that in Western nations there are harlots in every great city, and there are beastly men of impure lives. But the great trend of Western civilization is to narrow to the utmost the so-called Social Evil, to keep boys free from the evil knowledge and sight of harlots, to maintain literature on high and clean levels, and to guard in every possible way the purity of early manhood. There are many who never so much as hear the word *harlot and concubine* or hear anything of the relation of sexes until they are at the age of puberty. There are thousands of young men and women who have never seen a house of ill fame, nor a concubine. There are thousands and thousands of young men and women, well educated, who have never read a filthy novel, and who would instantly resent, as an insult, any unclean conversation.

Now the whole world knows that this standard of purity, alike for man and woman, never comes by mere evolution, it comes only from the teachings of Jesus. I gladly recognize that here in the East, family life, in spite of its defects, has been a great moral power in conserving the nation. It deserves much praise, and the noble desire to perpetuate the family line has been a vast help in holding society together and in making the great nations of the East. It has produced multitudes of loving, pure women, and quite a number of fairly correct men. *But the question of family line and succession is nothing like so important*

as the absolute purity of family life in all its members, men as well as women. And judged by this standard, although Japan has made noble progress in gaining equal treaties, in establishing representative government, in having open courts, and in general education, and in these four respects has modern civilization, in respect to the position of woman, Japan is far behind. It is a good sign of a moral awakening that this year has seen, in papers and magazines, so many articles on *Chikushō Ron*, and so many earnest Japanese writers calling the national attention to the fact that "Japan furnishes harlots for the world," and pleading with burning words that this great shame on the national character be stopped. The women of Japan are universally praised as attractive, unselfish, devoted, and modest. Yet they are known all over the world as exceptionally weak in moral power. It is for this reason largely that many Western writers declare that Japan is only half-civilized, and refuse to give the Japanese *social equality*, although she has gained national and intellectual equality. Marriages are, to an extraordinary degree, simply marriages of convenience without any registration, until the parties have lived together awhile. Divorces can be had almost for the asking. The 808th article of the new laws says, "*The husband and wife may effect a divorce by mutual consent*," and the following articles offer no especial obstructions. That this state of family life is deeply regretted by an ever increasing number of earnest Japanese, is one of the best signs of the times. But if Japan sincerely desires to become a full member among the states of modern civilization, and to encourage in every way the progress of the whole race of man, there must be such a moral and intellectual education of women as will impart

to her power and strength, and men must adopt the same standard of chastity that men in the Western nations have. It should be a shame for any school-teacher, or official, or man of wealth, to have concubines or to call in women of doubtful morality to amuse themselves with.

In attempting to answer the question "What is modern civilization?" I have shown that each of the five great elements have had their best development only where the life and hope and power of Christian truth are received and practised. And this is not simply an unfounded assertion of a prejudiced person. I have lived twenty-five years in Japan. I have studied these great questions in the work of illustrious historians of the West, and have often conversed on these subjects with statesmen, authors, and educators, as well as with Christian preachers of wide reputation. I could fill a book with quotations from noted writers to show that modern civilization has its very root and life in the teachings of Christ. The number of thoughtful Japanese who fully or partially perceive this great fact is constantly increasing, and it is with the sincere desire to draw attention more widely to this very important truth that I have written this little outline. I know well that there are many influential men in Japan who proclaim that modern civilization is the product of evolution, and that morality without religion can be sufficiently taught to insure the stability of the family, of society, and of the nation. Or else they think that Buddhism and Confucianism and Shintoism can be improved and modified to suit the needs of modern life. It is a vain hope. The future of Japan depends upon a high and powerful morality, able to bear the strain of the complex life of modern civilization. And this pure morality can

be found in no religion, or philosophy, save in the words of Jesus. It is as Prof. Harris, of Yale, recently said;—"To repudiate Christ is to repudiate the grandest demonstration of the worth of man, of the sacredness of human rights, of universal brotherhood, and to reject the mightiest influence in civilization."

The other question, "What is Christianity?" I will not discuss here. It is sufficient to say that it is living faith in the Almighty and All Wise God as the Father of all men, and in the consequent Brotherhood of Man. In other words, it is belief in Jesus Christ as Lord of all and Savior of the world.

All these things are set forth in numerous tracts and in the life of Christ as contained in the New Testament, and should be known by all intelligent persons whether they believe them or not. For it is this faith that makes perfect individuals, that purifies the family, that develops noble society, that makes national character, and that binds nations together in mutual help and progress. As Guizot says of modern civilization;—"It is a mixture of the finger of man and the finger of God."

THE LATE BARON NOBUYUKI NAKASHIMA.

IT was in the summer of 1846 that this Japanese statesman was born in the province of Tosa. The boy, whose father was one of the vassals of the Tosa clan, was sent to a certain training-school. While he was studying there the art of fencing and the Chinese scholasticism, the potent tide of the western civilization put the whole people into alarm. Jingoists and progressionists fought with each other. Ii Kamon-no-kami, the premier of the Shogunate and one of

the greatest figures in those troublous times, was so pressed by the Powers that he boldly signed the treaties with America against the conservative will of the Imperial Court. What a terrible commotion was caused by the bigoted class of the people, when the signing was made public! Those who had secretly been planning to overthrow the Shogunate took advantage of the situation and began to charge the premier and his followers with disloyalty. Such a drastic measure was finally resorted to by the premier that he put some of the jingoists and Imperialists into prison, and beheaded others. This caused in turn the rise of the spirit of revenge among the dissolute *rōmō*s of the different clans. It was on the 3rd of March, 1860, that some of the unscrupulous jingoists satisfied their hankering desire by stabbing the premier on his way to the castle. Chauvinism having been the prevailing spirit, the young Nakashima was so deeply affected by the act of the revengers that he at once resolved to give up his quiet studies, and went to the province of Nagato. Although the lad gave up his studies, yet he might be said that he entered a higher and more practical school, for the province was the very centre of the social and political commotion in those spirited times. Nagato and Kyōto were the hotbed of the epoch-making events of the Restoration in 1868.

About this time, the Satsuma, the Chōshū (Nagato) and the Tosa clans, the most influential fiefs in those times, were not on good terms with one another, though they all stood against the Shogunate. It was through the mastery skill of Sakamoto, a Tosa man, that these three clans were finally brought into an alliance. Though at first a follower of Takasugi, a distin-



BARON NOBUYUKI NAKAJIMA,
THE FIRST PRESIDENT OF THE HOUSE OF REPRESENTATIVES
OF THE JAPANESE DIET.

guished leader of the Chōshū clan, Mr. Nakashima later became one of the best pupils and friends of Sakamoto. In this way, Mr. Nakashima came to gain political knowledge and discipline enough to distinguish himself as a statesman in later times.

The immediate cause of the Restoration was the late Count Gotō who, after different kinds of obstacles, gained at length an interview with the Shōgun and advised him to restore the administrative power to the Emperor. The Count found in Sakamoto and in Nakashima the wisest and the most competent advisers and helpers.

Soon after the Restoration, Mr. Nakashima was appointed one of the judges, and then the director of commercial affairs. While he was in the directorship, he was ordered to America, to investigate the matters concerning revenue. After his return, he was appointed one of the higher officials in the Department of Agriculture and Commerce. Besides, he was largely instrumental in issuing paper-money, at the beginning of the Meiji Government. In the year 1874, he was appointed Governor of Kanagawa, and after filling this position for three busy years, was nominated one of the members of the defunct Senate. Here we find a remarkable event in his life. He presented the late Prince Arisugawa a memorial to the effect that the creation of a representative government is a pressing necessity. Having failed to get any answer to the memorial, he at once sent in his resignation. It was since this resignation that his life as one of the members of a political party had its beginning. This was in the year 1880.

Previous to this, the new government was divided into civilians and those who wished to exercise military absolutism. The former was

let by the late Ōkubo, one of the three greatest figures in the Restoration movement, and the latter by the late elder Saigō. This military hero having died in his rebellion in the year 1877, the leader of the civilians now stepped forward on the stage. The political world of Japan now assumed a new phase, Ōkubo, in the government, and Itagaki, on the side of the people, standing opposed to each other. Liberty and Individualism were the watch-words of the opposition party. Mr. Nakashima now became one of the influential members of this radical party. Since this time, he has always been regarded not a brilliant, but a reliable, leader for the cause of liberty.

One can imagine how the ideas of liberty and personal rights were the potent factor among a class of the people in the earlier part of this era, when Rousseau and Voltaire were almost indiscriminately referred to. Mill and Spencer were studied by Count Itagaki and others with intense application. "Itagaki may die, but not liberty" is familiar even among the school-boys at present, though it was uttered by Count Itagaki himself some eighteen years ago, when a ruffian wounded him at a certain political meeting. The stringent and gagging measures of Ōkubo drove the liberalists to extremes more and more. Some of them went so far as to cry, "What is nobility, what is an emperor?" Now compare the spirit of this utterance with that of the present conservatives, who slanderously accused Mr. Ozaki, the ex-minister for the Educational Department, of expounding the practicability of a republican government. If we can say that the politicians of two decades ago went too far in their individualism, we can equally say that those slanderers are as foolish as the earlier people who thought that they

could match the western navies with cargo-boats.

It was in the year 1881 that a great political party was formed in the city of Osaka, Count Itagaki being elected the president and Mr. Nakashima the vice-president. This was the Liberal Party, whose name was changed into the Constitutional Party a few years ago. From this and some other facts mentioned above, we can gather that Mr. Nakashima was rather an adviser and an assistant in political movement. This is, I think, the reason why he is not spoken of by the people so much as he deserves.

One year after the Liberal Party was formed, another political party was organized under the guidance of Count Okuma. This was the Progressive Party, which now goes by the name of the Constitutional Party Proper. The former was radical, while the latter was mild. Strange as it is, the Ōkubo Cabinet had no support either from the former or the latter. And it is still more strange that these two opposition parties fought with one another, notwithstanding they were very near to each other in their principles and spirit. It is said that Mr. Nakashima was respected even by his political enemies, on account of his amiableness and uprightness. Here we find his superiority to his co-labourers, who could not but resort to the law of expediency to the detriment of uprightness and urbanity, for they were so much engrossed with the pros and cons of their party. One of the vernacular papers says that he was a sincere and upright boy already when he was one of the pupils of Mazaki, a teacher of Chinese of his province. It was in the year 1884 or so that this sincere and upright statesman retired from the political world and led a quiet life for some time. Though we have no information

about the date of his conversion, yet it seems likely that he studied Christianity about this time under the guidance of Dr. J. P. Moore, one of the missionaries of the Reformed Mission in Japan. In his note of the April number of the *Evangelist*, Dr. Moore says that this statesman attended his Bible class, and in due course of time, was baptised with his wife, who also attended a similar class taught by Mrs. Moore. Since their conversion, they "attended regularly the prayer-meeting and preaching services, at times taking an active part in them."

In the year 1890, the longed-for Imperial Diet was convened, for the first time in the history of Japan. Mr. Nakashima was returned as one of the representatives of the Kanagawa prefecture. The Liberals and the Progressionists, who had been fighting with each other, now laid aside their enmities in order to embrace the opportunity of dealing a fatal blow upon the government, their common enemy. The parliamentary members of the two parties naturally looked for a politician who would be most impartial and fair in his sole as the chairman. Under this circumstance, Mr. Nakashima was elected the first president of the first Diet. If we can not say that he discharged this important post in a most admirable manner, we must admit that he made no special blunder through out the session, which were beset with no small difficulty.

In Oct., 1892, this distinguished politician repaired to Italy, with his family, as Minister Plenipotentiary. But he was, about this time, seized with consumption, which obliged him to return home after two years' stay in that country. In August, 1894, he was nominated a member of the House of Peers, and, after one year, was raised to the Peerage with the title of Baron.

Some years after this, the Baron was relieved of his post as a minister, and, at the same time, elected a member of the Political Affairs Committee of the Liberal Party. This was the last public duty to which he was called, for he was soon sent to his villa in the neighborhood of Oiso to cure his disease, but never to recover. On the 26th of last March this upright statesman was called to Heaven, leaving the care of his children to their bereaved mother.—*N. C.*

THE STORY OF URASHIMA TARŌ.

Founded on an Old, Old Story.

ONCE upon a time there lived in Tango, a province near Kyoto, the old capital of Japan, a young fisherman named Urashima Taro.

His village Mizu-no-e stood on the eastern coast of the province, along the bay of Yosa. Far into the bay there extends the bridge-like cape Amano-hashidate. This pine-clad natural bridge is accounted one of the three most famous scenes of the empire.

Urashima was very fond of fishing, and used to go fishing every day, floating in his boat on the beautiful bay.

One day, on his way home from the bay Urashima found a crowd of children playing with a tortoise that unfortunately had fallen into their hands. The tenderhearted fisherman having compassion on the poor creature wanted to prevent the children from being cruel to it and said: "Children, why are you abusing the tortoise so shamefully? It will die!"

The naughty boys, however, did not listen to him, but cried out: "Go on! Isn't it funny! It doesn't matter if it does die."

Urashima, after a short time of silence, said to them: "Children, please give it to me."

But the children replied, "No, sir, we won't. We caught this fellow. It is ours."

"O yes, that's true, I know. Certainly it is yours. I don't ask you to give it to me for nothing, but I'll pay you for it. That is, I will buy it of you. Do you see? With that money you can buy whatever you want, and play with it. That will be far better. Don't you think so? Now, be good, children!"

The children, as soon as they heard Urashima say this changed their mind, and answered him: "Well, then, dear uncle, we will give you the tortoise. So please give us money."

The naughty yet innocent children, having gotten some money, joyfully cried: "Come on, all come on!" and ran off.

Urashima stroking the back of the tortoise said to it: "Oh, how wretched you have been! As people say: 'The stork for one thousand years and the tortoise for ten thousand,' so you are the creature whose life is the longest under the sky. In spite of that you were in danger of losing your life. But it has happened that I found you abused and saved you. And this fact proves your favoured destiny. Now I'll let you go. Go home quickly, without being caught again." And he kindly brought the tortoise to the beach to let it go into the water. And then he himself went home.

The next day when Urashima was fishing in his boat far distant from the shore, some one called to him, saying, "Mr. Urashima! Mr. Urashima!"

Urashima looked about him, but did not see any boat near him. So it seemed very strange to him to hear such a voice calling him.

A tortoise was the only creature

he found near him. Then he asked it doubtingly: "Halloo, tortoise, did you call me just now?"

"Yes, it was I. I am here to thank you for having saved my life yesterday."

"Is that so? It is very polite of you to do it. Come up into the boat and smoke,—I would say, smoke; but you tortoise do not smoke, do you?"

"I am very fond of *sake*, but not of tobacco."

"Very sorry I have no *sake* here. Come up, though, and dry your back."

After some talk the tortoise asked the fisherman: Mr. Urashima, have you ever seen Ryugu (Dragon Palace)?"

"No," answered Urashima, shaking his head. Though I am spending most of my days on the sea, yet I have never had a chance to see it. It seems very, very far."

"Haven't you? You can get there easily, if I take you, even though it is so far. If you care to see it, I shall be glad to be your guide."

"Thank you. You are very kind. But I am sorry I can not swim so fast or so far as you."

"Why, you need not swim yourself. Get on my back. That's all you need to do. Then you will get there easily."

"But can I get on so small a back?"

"Don't worry about that. Try it." Strange to say as soon as the tortoise said this its back grew large enough to carry one person on it.

"Indeed! It is strange, very strange," exclaimed Urashima, "Now I entrust myself to you," he continued and got on to the back of the tortoise.

"Now let us set forth for Ryugu," said the tortoise and it began to swim in that direction.

After a while Urashima found a splendid gate directly before him and

said to the tortoise. "There is something like a large gate. What is it?"

"That is the gate of Ryugu. And the high roof beyond it is the roof of the palace."

"Is that so? Then we have already arrived at Ryugu; haven't we?"

"Yes, we are there, haven't we been swift?"

Soon they reached the gate, and the tortoise said to the fisherman: "Now we have arrived. Please walk from here."

The tortoise, then, told the gatekeepers that it had brought from Japan an honorable guest called Urashima Taro. This was reported to the master of the palace. And he sent his chief attendants out to welcome the new comer.

Urashima was led into one of the inner chambers of the palace, trying hard to look like an elegant and noble gentleman. There the king and his daughter Otohime cordially received him, and thanked him because he had saved the life of the tortoise. Then they entertained him with a big banquet.

After it was over, Urashima was taken around by Otohime, to see all the interior of the large palace. How beautiful and splendid all the buildings and their ornaments were, I can not tell. It was beyond the reach of my imagination and my powers of description.

Several days soon passed by. Urashima did not know how many. No wonder that he forgot to return home. He found there a better and sweeter home than his parents'. How happy he was!

"To dwell for aye in that country,
The ocean-maiden and he, —
The country where youth and beauty
Abide eternally!"

Yes, happy were the days the young bride and bridegroom spent

together. But after some time the fisherman began to remember his parents at home whom he had entirely forgotten in his rapture, and longed to see them and to tell them, perhaps, how he was enjoying his new life with the princess of the Evergreen Country. So he said to his dear wife: "I have to go to my old home to talk with my father and mother; but I'll come back to you very soon—even to-morrow."

The maiden did not like to part with her most beloved even a moment. But obediently yielding, answered him: "If you hope truly to come back to this Evergreen Land to meet and dwell with me, as you do now, please do not open this casket which I now put into your hand. Please never open it, never, I beseech you!"

The youth consented in his inmost heart, and taking the casket along with him, left the palace, seen off by Otohime and her attendants. After a while he arrived at the shore of Mizu-no-e, on the back of the tortoise as before. The beach was familiar, but the faces he saw were not.

Not only could he not find any familiar faces, but even his own house was not visible. He asked, therefore, some strange villagers whom he met about his old home, telling them he himself was Urashima Taro. Looking at his face they exclaimed: "What, do you say you are Urashima Taro!"

"Yes, I am he," replied Urashima.

"You are joking. A man called Urashima Taro lived here, indeed, but it was some four hundred years ago we are told. So he is not living now-a-days."

Greatly amazed, Urashima said;

"Four hundred years ago! Are you not joking yourselves? I lived here until a short time ago. Please do not tease me, but tell me where my home and parents are."

"What you say may perhaps be true, but as for us, we know only that he lived hundreds of years ago, and nothing more."

The fisherman, entirely perplexed, looked around him and found that things were very different from what he had been familiar with before. He came, therefore, to think the villagers might perhaps be right. He was so perplexed that he could not judge whether it was a dream or a reality.

Suddenly he became aware of the casket he had brought with him and thought he might get some suggestion and help in his time of extreme perplexity and wretchedness, if he opened the sacred casket. He thought this plan the only helpful one, and lifted the lid of the casket a little. And lo! there arose a white cloud and it floated off toward the land where he left Otohime alone.

"And a sudden chill came over him
That bleached his raven hair,
And furrow'd with hoary wrinkles
The form erst so young and fair."^{*}

As he grew fainter and fainter, and there was no longer any hope of getting back to Ryugu, he could not help weeping over his young bride who would await him in vain for ever. Poor Urashima soon drew his last breath, cherishing, with unutterable affection, *the empty casket for the maiden's sake!*
—J.M.

^{*} Hence the proverb: *Akete kuyashiki tama-te-bako.* Oh! I regret that I opened the casket.

Woman's Department.

Conducted by Miss ANNIE S. BUZZELL.

A GLIMPSE AT DAILY LIFE IN A GIRLS' SCHOOL.

(Concluded.)

Work in Neighboring Villages.

ELEVEN miles away, on the sea-coast, is the fishing village of S—, and on the railroad, half-way between here and there is the station of I—. The workers from this Home go to these villages one day each week to carry the blessed gospel news. Five of them start together in the morning, three leave the train at I—, and the other two go on to the coast, while all return together in the evening.

The work in S— was opened as much as fifteen years ago, by one of the early missionaries to this part of the country. It has been hard work with seemingly but little result, as far as numbers go. But when we remember how much value our Lord placed upon *one* soul, we feel that great things have been done, for there is a little band of five Christians there, earnest and faithful, while others, who have come into the light, have gone to other places. One man is an influential man in the village, a merchant with some considerable wealth. He works very earnestly for his Saviour, and his life is indeed a "living epistle," testifying to the power of the gospel. He used to be a drunken reprobate, but now is a *man*. The first time he heard the gospel, he was drunk, and made

sport of the stumbling, halting Japanese of the missionary, but even though he was in that condition, he was convicted of sin, and followed the Christian teacher until he found peace, ten years ago. His wife is a Christian, and his oldest child, eleven years of age, who has been in this School for three years, has just been baptized. This brother opens his house for Christian preaching, and for a Sabbath School, which is held on Thursday, as we do not like to have our workers ride on the railroad on Sunday.

This village is hard to reach because of prejudice, ignorance and sin. These are found everywhere, but especially in S—. Years ago, all the prostitute houses of the neighboring city were banished to this sea-side village, and it became a village of such houses. Even now the curse is there. Just at the foot of the hill, upon which stands their famous temple, is a whole block, where the heartless traffic in the souls of beautiful girls is being carried on; and not only there, but all over the village. Such is the name of the place that, upon hearing that one of our young workers, who has taken the whole course of the School and graduated, had come from there, a friend remarked, "Can any good thing come out of Nazareth?" Sin runs riot, and it seems

to be one of the hardest places in all our field. But good is being done; the heaven is at work, and there are bound to be more and more results as it continues to work. One of the Christians there now is a woman who was once "a sinner," in one of the places we have just mentioned. She was purchased from her owner by a man who wished her for his wife. Since their marriage, he has become a Christian and now she also has entered the path of peace, though she has not yet been baptized. She did not know how to read, but wanted to read the Bible for herself, so her husband taught her every evening, and together they read through the book of John. Now she can read quite freely. She was very fond of *sake*, and she found it hard to give that up, but she did. One day she was asked to help prepare a feast in a neighboring house. She had worked hard, and was hungry, when some *sake* was poured out and offered to those who were working together in the kitchen. "Oh," she said, "It did smell so good, and I was so hungry and faint that I thought I must have something. I took the cup in my hand and raised it half-way to my lips, but God spoke to my heart, and said: 'A Christian cannot drink that stuff,' and I set it down and finished my work with nothing to eat or drink, but with such a peaceful happy heart." That evening she and her husband went over to the house of the Christian brother mentioned above, and there they had a thanksgiving meeting because God had given His weak child strength that day to resist temptation.

A policeman and his wife in this place became Christians, and just as they were wishing to be baptized, they were removed to another place. Before they went they destroyed all their idols, the household gods, and

said: "Our new home shall be fit for the presence of Jesus Christ." In a short time the husband was taken sick, and after a long illness fell asleep in Jesus. Christian friends were not allowed to see him, and he could not have a Christian burial, for his relatives insisted that all the trouble was caused by the destruction of those idol gods. His wife is in the midst of persecution now, and what the end will be, no one can tell. But we know that those who put their trust in the Lord can never be confounded.

It is very pleasant to go up there for a day of work, even though we are not always warmly welcomed in all homes. The children who gather for the Bible School are noisy, especially the boys, but they listen attentively to the lessons, and are learning many of the Gospel truths. A few homes are open for us to enter, and the seed is being sown. There is one place where there is a long row of tenements, where six women come together at their noon hour, and hear the Jesus story. Sometimes there will be a good Bible School in the regular place, and then, when the workers have gone up the hill there another crowd of children will come and another session will be held for them. In the early evening, the Christian women have a prayer-meeting, then the tired workers take the train for home.

At I— they are joined by their friends, who have worked just as hard all day, but in a far easier place, for the people of this village seem to have been waiting for the gospel to come to them, and the homes are gladly open to the Christian teachers. The Bible School is well attended. We send three workers here, because near the room where the meetings are held is a sewing school for young ladies, and the teacher excuses classes for an hour

and allows the girls to come and hear the Christian teaching. Such an opportunity does not often come to us, and we wish to use it to the best advantage.

All winter there has been great interest in the work here, but, as the business of the people of this village is principally farming and caring for silk worms, during the summer season not so much can be done. But the children will come for their meeting, the young girls will be there, and the dear old women, who stay and watch the houses, will welcome the worker and listen gladly, though they generally say: "If I had only heard it while I was younger; but now I am so old, and I do not know anything. I think it is so good when I hear it, but I forget so soon. But you will be sure and come again?" How our hearts yearn over these dear old women. Oh, how much they are losing of the beauty and glory of their golden days because they do not know our blessed, tender, loving Saviour! How long will it be ere Japan can send out her young Timothys, trained by Christian mothers and grandmothers?

Country Work.

The workers at this Home have a large field for work, not only in the city and surrounding villages, but in a very large area, containing scores of cities, hundreds of villages, thousands of families and millions of souls. The gentlemen of this mission station, with their native helpers, go from village to village, holding meetings and teaching all whom they can reach. They have, also, regular stations, where little groups of believers have been gathered, and where regular religious services are held.

The Bible women cannot travel from place to place, visiting all the

towns and villages, as the evangelists can, because a woman in Japan is not expected to go "stumping" the country, and, especially in the provincial villages, would be likely to arouse criticism that would do more harm than good to the cause which she represents. But there are open doors for her in the stations where there are Christians, and she can go from station to station, staying in each place as long as she can. There she is the friend of the Christian people, and with them, in their homes, or going out from their homes; or staying at the hotel, but introduced by her friends, she has plenty of opportunity for meetings for women and children and house to house visiting, as well as receiving and talking with callers. When the lady missionary goes with her, larger meetings can be gathered, for there is the additional element of curiosity. This work is not easy. The comfortable home must be left, and long journeys taken by train or boat, by jinrikisha or "wagon," on foot or horseback, the last mentioned by no means so easy a mode of locomotion as the word might indicate. There are horses and *horses*, saddles and *saddles*; and, added to the delights of the beautiful (?) horse and comfortable (?) saddle, is the pleasure of having a man to lead the horse, so all that the rider needs to do is to hold on, and thus she has time to look at the little stream that flows beside the path, at the green rice-fields stretching away to the right, and the grand old mountains towering above her at the left. Then there are the days of staying in the hotels, the foreigner the observed of all observers, attracting crowds whenever she goes into the streets, and finding it almost impossible, by day or by night, to find even a moment's seclusion. She must sit on the floor, and sleep on the floor, eat with chop-sticks, un-

less she has enclosed the "dangerous" knife and fork in her scant luggage, and live on rice and soup and vegetables, unless she takes the extra trouble of bringing her eatables with her, and doing her own cooking. This is so troublesome that, if one can eat the Japanese food, it is much better to do it. The writer of this is fond of Japanese food, and, if the rice that is served is sweet, and other things comparatively clean, she considers it no hardship at all to live on such a diet for two or three weeks at a time. Some, however, cannot eat it at all, and for such ones country work is most trying.

Sometimes the country trips are taken by the missionary with her helper; sometimes two workers are sent together, one of them, at least, an elderly woman, to go from station to station; and again, one is sent to stay for a time at one station. The summer vacations are often spent in this way. Last summer one of the workers from this Home spent two weeks each in two cities, holding daily meetings for special Bible study for the Christian women, and working with them for their unconverted friends.

Another one spent two months with a country church living in the home of one of the deacons. Every day the young girls came for a meeting, then the children, and every evening the women gathered and often the men with them. They wanted to learn to sing the Christian hymns better, so there was always a singing lesson, then a Bible lesson, and generally a prayer-meeting at the close. Special meetings were held often, too, for women who were hearing of Christianity from their friends, but had not yet become Christians.

It is hard to estimate the importance of this work in the country villages. There is so much ground

where no seed has yet been sown, and so many in whose hearts the seed of life has sprung up, but who need so much teaching in regard to the Christian life and work. As we look at this one centre of Christian education and evangelistic work, into which we have tried to give you a little glimpse, and see what God has already accomplished in and through it, our hearts, are filled with joy and gratitude; and when we look out over the broad fields of labor that await the work of our hearts, we pray that God Himself will fit us for all the work that He sees fit to commit to us here.

* * * *

What a Child Did.

Away up in the cold northern island of Japan, in the city of Nemuro, lived a man who was wealthy and influential, the head judge of the district court. His family consisted of himself and his young wife, their one little child, and his daughter by a former wife, a little girl of twelve years. This child was a constant attendant at the Sabbath School, and all the sweet things that she learned there were treasured up in her heart. She learned that Christ could give help for every time of need, and when trouble came to her home, she found that it was true. Sickmess came, and the baby died and left the home that it had brightened for so short a time, lonely and desolate. The poor young mother, like "Rachel, weeping for her children," refused to be comforted, because her baby "was not." In vain she went to her gods; in vain she placed her offerings at the grave of her first-born, and kept the lamps lighted before the shrine at home; in vain she went from temple to temple. In no way could she find comfort and rest. Then was the time for the little Sabbath

School girl to give her help. She could not tell all that she had heard, but she could tell some, and she did, and then led her mother to the place where this religion of comfort and hope was taught. Every word was like balm to the broken heart, and at last she was comforted by knowing that it was not that her baby "was *not*," but that it *was* "safe in the arms of Jesus." Seeing his wife helped by the words which she heard, the judge himself began to read the Bible, and then the work of the little daughter was finished. She had led her parents to know the gospel of love and joy and peace and then God called her home to heaven. She was only twelve years old, yet she had a great mission, and began a work which is destined to do much good. Her parents had experienced something of comfort and hope before her death, but after she left them, their Bible was their constant help and teacher until they were led by its teachings to make a full and complete consecration of themselves to the Lord Jesus Christ. About this time the judge was removed from Nemuro to a city much farther south, where he has taken an open stand for the gospel of Christ. He wishes to give more time and attention to Christian work than he can in his position as a judge, so he has given up his office, and will practise law. A few days ago some of his missionary friends and a native evangelist and

Bible Woman went, at his earnest request, to hold a meeting at his home. His large house was opened and the best people of the city gathered to hear the Christian teaching,—the officers of the city, members of the court, school teachers, business men and students. The closest attention was given to all that was said and done and much interest manifested. At the close of the meeting, the visitors were urgently requested to have another meeting the next day. "But," they said, "we must continue our journey to morrow morning."

"At what time must you start? We will come early in the morning, even at five or six o'clock. But, in any case, we want to hear more of this."

So the next morning at six o'clock the house was again filled, and a good meeting held, and the workers proceeded on their way, followed by earnest pleas that the gospel be preached at this place often. Regular services will be held from now, this beautiful home being consecrated to the Lord for a preaching place, and many prayers are being offered for the work thus started.

What a beautiful story of one little girl's work. She had only twelve short years of life in this world, but what a useful life. She let her light shine, and now from the gates of glory she sees the great lamp which her small candle lighted shedding its beams far and wide.



Conducted by Mrs. COROLYN E. DAVIDSON.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOOR OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

The way to make a thing known is—to make it known.

When good women learn that the agency of the press is just as valuable for the spread of good ideas as the movement of the wind is for the purification of the atmosphere, we shall see all helpful causes come to the success that we desire.—

Frances E. Willard.

LITERATURE.

THIS word brings up larger questions than can be more than superficially discussed in a ten minute paper, and we shall here attempt to take up only the points most pressing in our work and if we leave out the arguments that have lead up to the views expressed, please remember that lack of time is one reason why we have not put in all the "dōzōs" and "don't you think soes" that are so sweet and taking. But to plunge right into the subject, let us try to reply to the question so often asked—"Shall we have a distinctively W. C. T. U. literature?"

This member most emphatically declares in favor of our own literature and looks forward to the time

when we shall have a W. C. T. U. Publishing House of our own here in Japan and when we shall send out millions of pages of literature that will help the forces that make for righteousness and will be "the tie that shall bind all these skirmishing detachments, i. e., denominations—into one big army that will take Japan for Christ." I don't like the metaphor in this quotation, for I have no use for war, whether undertaken for conquest, for extermination or for "sweet humanity's sake."

We need a literature of *our own* because our organization takes up every department of Christian and philanthropic thought, and numbers among its members, men and women

and children from every walk of life, every shade of faith, thus giving the W. C. T. U. a large opportunity to make the widest distribution of good literature.

We need a literature of our 'own because *any* agency that multiplies the sources for Japan to get at the Christian thought of the world, must hasten the day when Dai Nippon shall be counted on the Lord's side.

Distribution.—How shall we get this literature into the hands of the people? By gratuitous distribution? Yes. We do not do half enough of this giving away work. We do not begin to encourage our Christian friends in Japan as we should, in this giving away work. We do not take advantage of the hundreds of places open to us. There is no reason why we should not have the "Light of Our Land," the "Woman's Herald" and others of our printed matter on the tables in hundreds of the railroad stations in Japan. I find that English leaflets left on these tables are at least taken up—finger marks prove it—and I am inclined to think that good old Anglo Saxon carries conviction, where the language of the land might sometimes be disregarded, and the English tracts left in these places would be read.

In Tokyo, at any railroad station there are unique opportunities for distributing to the ever changing, ever moving people, printed words that may be carried to the farthest corners of the Empire. A little journey lately brought such chances for talk with fellow passengers, that the traveler wondered whether railroad tickets, are not cheaper than "Kogisho" rents! Everywhere, anywhere, are chances that must not be lost, for they "come our way but once."

Selling.—Do we try to sell our literature as we ought? I am sorry to confess that I do not. And right

here, what great double-doors are wide open! On the train—from house to house—at the corners! Almost any jinrikisha man or vegetable dealer with whom we are on "intimate terms" will let us have a little bench at his door on which we can have trays marked, "Your choice for a rin"—"for a sen"—. Half a dozen such trays can carry the foundation truths that we are trying to impart. If the bench is long enough to make a comfortable seat, many a tired passer will stop and *read*, even if he does not buy. At way-side tea-houses, on some of the long roads, there are often landlords who will gladly look after such trays, if they are promised a good share of the proceeds of sales made.

Lending.—This is an excellent way to distribute literature. I know a most successful missionary who spends much time, thought and money on her lending library. She has Japanese and English books carefully marked with colored inks. Her theory is that if the borrower is not interested to read the book straight through, curiosity may lead him to read the marked passages and then *all*, to get the connection. In the church, at the Kogisho, when we make or receive calls—numberless are these chances to "Let me lend you this interesting book."

The Press.—Of all the subjects covered by our "Do Everything" policy, the Press Department, we believe, is *the* department. All's fish that comes to its net, and in this age of the making and reading of newspapers and magazines, its possibilities are boundless. Without the cost of a cent, except for translating, or as pay for original articles, we can send out yards of items—stories—facts. The casual way they are inserted in all sorts of papers, makes it certain, they will be read by all sorts and conditions of men. Did you ever send any article to any

of the papers of your town? Were your contributions ever refused space if presented with the formality dear to the heart of the editor of Japan?

This much in favor of having a literature of our own and how to get it into circulation.—Nothing new nothing original,—only the same, old facts served up again and probably all of you can think of ways and means still more effective.

Then follows the question, "What shall we publish?" Be sure whatever we print will be "too difficult for the *obasans*," "not interesting to the students," "nothing new," "not suited to Japan," and so on, *ad infinitum*, *ad nauseam*! Never mind.—"So persecuted they the prophets which were before you." Let us make our literature so varied that we shall always have something else to hand out when one thing is condemned, and let us pray that out of the church in Japan shall come writers with golden pens to do things that will be "*omoshiroi*"—*and of some use besides*.

To call attention to our books, we should like to see them always printed in the long-narrow shape, with the world, encircled by the white ribbon, on the outside of the cover, conspicuous because of its color—gray, bright red, yellow,—any color, so that *all* are *always* the same, so that the man who runs may always know that the book he sees means W. C. T. U. publication. I should print an outline of our policy and the pledge, in every thing we send out.

Small Things.—While our salaries are as they are and rice is as it is, and calls for help are so many, we cannot expect to get out or to give away many fine editions of anything, and at any rate, we need many more than we have of short and pithy things: letters carefully prepared, printed and sent out with an address to which the signed pledge may be

returned; leaflets—perhaps with a taking picture—either or both are suitable and can be made to suit every department of our work. Birth day books and calendars seem to be popular, but we have compiled neither.

Could we not get the Bible Society to help us by printing "portions" in which the scripture on the drink subject is given without comment? What *can* we use better than undiluted Gospel? Many of us have used the little three cornered tract with the red cross on the outside. Many of us find the Beatitudes the best tract we can give out. The story of Daniel and his three friends, whose countenances after a ten days diet of water and pulse "appeared fairer and were fatter in flesh, than all the youths which did eat of the king's meat." The wisdom of Solomon on the moderate drinking question.—What *can* we write, what *can* Japan read more convincing than these inspired truths?

If Neal Dow "sowed Maine knee-deep with literature before he made the slightest impression," *our work* is not yet begun.

Written by Miss Mary Florence Denton and read before the For. Aux. W. C. T. Convention held at Karuizawa in August, 1898.

RELIGIOUS LIBERTY AND THE SCHOOLS.*

To The Editor of The "Mail."

IN the House of Representatives there were offered on March 2nd two important representations. The one urges that there should be prepared, with a view to general adoption in all the primary schools of the country, a new text-book of morals to take the place of the widely varying books now in use. The other urges that all schools complying with the usual regulations, without regard to whether they make religion the basis of morals or not, should equally be granted the privilege of exemption from military conscription. These representations, whatever their immediate motives or results may be, suggest problems that must be courageously faced in the near future, and to the import of which you have repeatedly called attention. Kindly allow me to point out a few facts in the same connection.

It is no new thing in history that the spirit of religious intolerance may find its last refuge in the school. In the Roman Empire, Julian,* as keen an enemy as Christianity ever had, yet bound by his uncle Constantine's edict of toleration, could find no better way of repressing the obnoxious religion than by forbidding Christians to teach the classics, a measure which Ammianus, the historian of the age, himself no Christian, characterized as unmerciful (*inclementia*). The last measure of intolerance in

the history of England, if I mistake not, was the "Schism Act," of Queen Anne's time, which forbade Dissenters to teach in any school; and it was not until twenty-eight years ago that Nonconformists were admitted to all the privileges of the English Universities.

His Majesty the Emperor, by the Constitution guaranteeing liberty of religious belief, has given Japan a place among the most advanced nations in this as in other respects. It is of course not to be expected of any government that it should remove every obstacle to the exercise of religious belief. In the case of Christianity, for instance, a tremendous hereditary prejudice and the authority given the head of the family in Japanese society operate to oppress believers in a thousand ways. But the Government is bound by the express decree of His Majesty, so far as it is concerned to treat all religions, as religions, with impartiality. Even to antagonize all religions without distinction is to violate the Constitution. In the main the attitude of the Government has been, despite the enormous pressure brought to bear upon it, admirably fair and judicious. But here some educational authorities have failed in their loyalty.

We who are interested in the progress of Japanese Christianity have observed again and again that in most places Christians are not considered fit to teach school, and that as a rule the only kind of Christian that can get along in the educational world is the one who strictly hides his light under a bushel. This is so generally the case that it is hard to believe that local prejudices are the only cause.

In Miyagi Ken there is used in all the schools a text-book of morals prepared under the direction of Count Higashikuze and expressly approved by the Educational Department. It

* Reprinted from the *Japan Daily Mail* of March 17th. This letter, together with the editorial in the same journal of April 26th, (reprinted in the previous issue of the *Evangelist*), has been published in Japanese by the missionary community of Sendai for distribution among those specially interested in education. The moral text-book to which reference is made is not used anywhere in the North of Japan except in Sendai and the surrounding country. If any reader of the *Evangelist* knows of its being used elsewhere, kindly inform the writer.—C. N.

consists of eight readers for the children, accompanied with elaborate instructions to the teachers, all marked, "Examined and adopted by the Educational Department." These are pervaded from beginning to end by a spirit of contempt or hostility toward foreigners' ideas of morality. The dictum of one Yasushi Aizawa is quoted more than once with evident approval: "All countries on the same principle exalt themselves and consider others base: so it is a fixed habit that they mutually honour their own and consider other countries barbarian." The author admits that occasionally one may learn a useful lesson or two from foreigners, but thinks it best, since children are so easily captivated by alien influences, to set before them native ideals exclusively.

In one of the first lessons is a picture of the shrine at Ise, before which men are prostrating themselves. Two words are written, "God" and "Man." The following questions are recommended to the teacher: "Of what is this a picture? What are the men doing? What beings do you think dwell in shrines? What are gods? (Require the answer, Our Ancestors.) Do you go to shrines and worship there? The temple in this picture is the precious shrine of Ise called Jingu. Do you think to worship there after you are grown? Do you know what gods abide in this Jingu?" The teacher is further admonished: "Vulgar people, when we say gods, have a bad habit of understanding the term in the same sense as the chief idols of religion, so called, in Buddhism or Christianity (*Yaso*). It is necessary that pupils be made to understand the difference well. Moreover in various places there are not a few witches and so forth, who, misusing and defiling the divine name, behave themselves shamefully. Great is the mischief wrought

by such as these, who, using the name of the gods, thus sink themselves in error. Pupils should be carefully taught so as to perceive that gods are not such things as what are so called by those witches and their kind, but are holy."

Again, the eighth reader, in the course of the exposition of the Educational Rescript, sets before the pupils such sentences as these: "It [Japanese morality] was not originally derived from Confucianism, nor did it emanate from any religion. In truth our country's history clearly constitutes our sacred book and moral code." "Moreover principles which rest on a different basis and destroy this morality can never be applied to our country, but this morality is applicable to every country in the world." These sentiments are to be explained by the teacher thus: "Our sacred book is our history, holy and perfect, the standard of morals throughout all time, having not the slightest flaw. Those other histories that are without principle or virtue seduce posterity and lead to evil. How shall we take such a thing and call it a sacred book of morality? Our most beautiful history, unparalleled among all nations, is the peculiar characteristic of the divine country. We have this divine sacred book of history. How do we need to seek another sacred book?" "Some, taking as a basis the instructions of one or another of various sages, have expounded and embellished the original. So, of course, their doctrines, depending on the men, are expressed differently. There is as yet no system by which throughout all nations together the greatest human happiness may be obtained. Nevertheless, the way of our Emperors, based on the instructions left by the Imperial Ancestors, is coexistent with heaven and earth. So, being the law for all under heaven and the great rule for all

ages, it is not to be discussed on the same day with dogmas made by men."

Expressions such as these, vague and quite untranslatable, are in constant evidence. Even the dullest must be able to read between the lines. If they are not intended to teach religion, or to oppose religion, which amounts to the same thing, they mean nothing at all. And it is hard to believe that this remarkable polemical effusion is directed against Confucianism or even Buddhism. The Buddhists apparently have not felt much concern about it.

Any Japanese who honestly believes the religious sentiments inculcated in these books, is in duty bound as a patriot to proclaim them with all his might, but he has no right under heaven to bind them on the consciences of teachers or pupils in the public schools, so long as the Constitution stands. Nor has even one of His Majesty's Ministers the right officially to encourage anything of the kind. It is a plain violation of the Constitution to use the public schools, or officially to permit them to be used, for the purpose of advancing or antagonizing any religion *qua* religion.

I do not know how the Buddhists feel about it, but surely no Christian, unless he were a hypocritical Christian, could teach in accord with the spirit of the books described above. If a pupil says that in a Christian Sunday school he was told that the same God is the God of all the nations of the earth and loves all alike, the teacher is at once in a dilemma, if he has been faithful to his instructions. Quite recently it has been made plain to teachers in Sendai that they must not teach in Christian Sunday schools. For they would stultify themselves by so doing.

The practical effect of the Government's policy toward religious

schools is that students who are at all liable to conscription leave before they are twenty years of age, and there are left the physically defective and youths so poor that their families have to depend on them for their daily rice. From this material must the educated Christian clergy be evolved! No better scheme could be devised to crush the spirit of the Christian Church in Japan. Without devoted and intelligent young men, sound of body and free from financial entanglements, the Japanese Churches can hardly ever become anything more than appendages of Churches in foreign lands.

Marquis Ito's commentaries on the Constitution refer the matter of religious liberty to "the inner part of man," "abstract questions of religious faith," "operations of the mind." With unfeigned respect to the great statesman to whose wonderful insight Japan owes so much, it may be said that, while the facts stated are indisputable, this exposition of religious liberty strikes an Occidental mind as somewhat inadequate. The western peoples have shed too much blood for dear liberty's sake to cherish any vague ideas as to its meaning. To them the liberty to hold an opinion is no liberty at all. If the Japanese understand the Constitution to mean that liberty of religious belief is guaranteed "so long as manifestations of it are confined to the mind," and that the Government may lawfully use its authority to limit other manifestations of it to the harmless vagaries of the ignorant and superstitious, them, to avoid serious misunderstandings, the fact ought at once to be made plain that the Japanese idea of liberty and the Occidental idea of liberty are different things.

A thing apart is the utter folly of gratuitously insulting friendly nations and inspiring Japanese youth

with hatred or contempt toward them as "barbarians." In English-speaking countries it is left to the ignorant and vulgar classes, with the newspapers and politicians that pander to them, to decry the Japanese as barbarians. Thank God, the tone of the better elements of society is more manly. But if they who have been so ready to acknowledge the worth of Japanese civilization hear that men of culture who occupy positions of the highest influence here can assiduously teach the people to return this trust and confidence with scorn and derision, it will not be strange if from this fact they draw their own inferences as to the real state of Japanese civilization. The great majority of the foreigners residing in Japan are representatives of the English-speaking nations, which have proved themselves to be the best friends that Japan has in the world. They are generally disposed to rejoice in the prosperity of Japan and join heartily in the cheers of His Majesty's subjects. But how can they, if they know what ideas of patriotism are being instilled into the minds of the people, do anything but look on in painful silence? Enjoying the efficient protection of His Majesty's Government, they are willing to pay just taxes, but not very cheerfully when they know that taxes are used to foster a bitter prejudice that adds so much to the misery of their exile.

When will His Majesty's most trusted advisers awake to the fact that those who, while they boast loudly of their loyalty, strive to associate the glory and prestige of the Throne with their own pitiful conceptions of patriotism, are doing the Throne more injury than can ever be done by all the enemies Japan has in the world?

CHRISTOPHER NOSS.

CONCUBINAGE.

The following letter was received from Rev. C. R. Henderson, Professor of Sociology in the Divinity School of the University of Chicago, in answer to inquiries about the sociological aspects of concubinage:

Rev. D. B. Schneder;

Dear Sir;

Your favor of March 2nd is before me. There are two points of view regarding concubinage: that of Christian believers and that of persons who do not accept the authority of the Christian law but may know the character and results of the civilization of Christendom. . . . Of course those who accept Christianity as an authority reject concubinage as a violation of the law of domestic morality. According to the law of the Christian books and churches concubinage is condemned, because all sexual intercourse outside of monogamic marriage violates the vow and the spirit of marriage. This is so clear and universally accepted that it requires a very brief mention. . . . The other point of view relates to the physical, mental and social consequences of concubinage. I could not discuss this vast subject fully without writing a volume. All that I can do is to indicate the outline of the argument and refer to literature, biological and social. . . . As to the physical effects of concubinage: It is well known that in all countries the number of persons of each sex is nearly equal. This law is subject to variations, but not wide enough to affect the argument. Now if some men keep concubines then others must go without wives or, as is likely to be the case, must consort with public harlots. Concubinage and harlotry are parts of the same scheme of things. Both customs here alluded to minister to sexual excess and lead straight to physical inferiority, as I have heard explained more than twenty-five years ago by a Japanese gentleman who was a pupil of mine. If Japan wishes to produce, on the widest scale, the best physical

manhood, it must abandon all those sexual customs which go with concubinage and those social beliefs which defend it.

We are not without evidence of the tendency of concubinage in America. Occasionally men of low principles secretly keep concubines, "mistresses." This does not prevent them from also using harlots, for the appetite that has no moral bridle becomes master. It is true that some few men can live a vigorous life in spite of some degree of excess; but I am stating tendencies and ordinary effects. The historical argument is fairly well presented by Mr. Herbert Spencer, a writer who rejects the authority of Christianity but who advocates many of its finest and highest ethical teachings. In his Principles of Sociology, a work familiar to educated Japanese, Mr. Spencer shows that promiscuity, concubinage, polyandry and polygyny are all forms of sexual intercourse which belong to relatively low stages of culture, and that monogamy has come to be accepted by higher races because it alone agrees with the conditions necessary for advanced culture. Here and there in Christian lands savage and barbarous men linger and openly or secretly defy the higher standard, but they are less and less influential and their teachings or apologies, as you know, are regarded in decent society as those arguments which weak and degraded men construct to satisfy their consciences or to protect themselves from infamy. The case of a certain Kentucky politician who recently tried to remain in office and keep a mistress shows, in his defeat, that American society will not tolerate this practice whenever it can reach it with punishment. The temptation to violate Christian law is ever present, but weakness and sin do not lead to public excuse and defense.

Concubinage makes monogamy, as a spiritual fellowship, impossible. It can be accepted by wives only when

they share the inferior sentiments which characterize barbarous culture or retrograde communities.

The following books are worthy of high respect, in addition to Spencer:—

Westermarck, History of Human Marriage. . . . Thwing, The Family. Devas, Family Life (Roman Catholic, historical). Lecky, European Morals. A. Marro, La Puberta (not translated from Italian. Marro is an eminent psychiatrist and shows that early indulgence in sexual intercourse enfeebles men and women, that continence and relatively late marriage are not, as is sometimes taught, hurtful to health. Indulgence in illicit intercourse is occasionally declared to be necessary to health; this is not true, as could be shown in thousands of instances.)

I would suggest that you correspond with Rev. S. W. Dike, LL.D., Auburn-dale, Massachusetts, the highest authority on this subject, on the modern phases, in America, Secretary of the National League for Protection of the Family.

Yours fraternally,

C. R. HENDERSON.

THE QUESTIONING DISCIPLE.

By REV. M. L. GORDON, D. D.

Dear Lord, if thou didst stand here by my side,
If thou shouldst see me as I am to-night,
My faith in thee, bound up with much of pride,
And love which burns with but a flickering light,—

What wouldst thou think of me?

What wouldst thou say?

Wouldst find a Peter ready to deny?

Another Judas watching for the day,

When to his foes his Lord he may betray?

A James or John, now seeking place
and power,
And now too weak to watch with thee
one hour?
A Thomas waiting thy dear wounds to
trace
With probing finger, ere he will confess?

Thou knowest all things, Lord, both
great and small;
Thou knowest me, the last and least
of all;
Thou knowest not as men who see,
and know,
Thou knowest I love thee, since thou
lov'st me so.

Not Peter, who did thrice his Lord
deny,
Not Thomas, stung by many a tortur-
ing doubt,
Not Martha, serving, fretting, all the
day,
Not Philip, with the Lord he yet knew
not,—

I would be she who chose the one
good part,
All else forgot, thy scholar still to
be;
A Matthew even in the busy mart,
To hear thy voice and straightway
follow thee;

I would be Peter, that strong rock of
faith;
A loving John of Jesus more beloved:
A Thomas, shrinking not from thought
of death
With him he later called his Lord and
God.

Make me like these who heard and
loved thy word,
Who found in thee a life and strength
divine;
Yet not like these,—like thee, like thee,
my Lord!
Their virtues are but shadows faint of
thine.

Make me a temple by thy presence
blest,
A living branch of that life-giving tree;
Then shall my heart forever be at rest,
Since thou for evermore shalt dwell in
me.

Kiristokyo Shimibun.

THE UNITED STATES MINISTER IN SENDAI.

COLONEL and Mrs. Buck, ac-
companied by Mr. and Mrs.
R. S. Miller, arrived in Sendai be-
tween 9 and 10 on the evening of
the 29th ultimo. A deputation from
the American citizens went down
the line as far as Shiraiishi to meet
and welcome the Minister and his
party. On reaching Sendai station
Colonel Buck found most of the re-
maining American residents waiting to
receive him. The Minister and Mrs.
Buck were entertained by the ladies of
the Miyagi Jo-Gakko. On Tuesday,
the 30th, the visitors, accompanied by
all the American citizens, went to
Matsushima, where the party had a
picnic, after which they proceeded
by boat to Shiogama, returning to
Sendai at 4.30 p.m. On Wednesday,
Colonel Buck performed quite a number
of functions. The local authorities
having been notified by Sendai residents
some days before of the intended visit
of the Minister, made preparations for
his entertainment. The mayor of
Sendai, Mr. Satomi, and eighteen other
leading citizens organized a Japanese
dinner for the latter part of the after-
noon. In the morning, the Minister
visited the Tohoku Gakuin and the
Girls' School, known as the Miyagi
Jogakko, and also the Baptist school.
Early in the afternoon he held a re-
ception for Japanese callers, which
was very largely attended. Between
3 and 4 he proceeded to the Yusui-
kwan, where about 70 of the leading
residents of the town were waiting to
receive him. The Japanese and Ame-

rican flags hung side by side at the entrance, a band was in attendance, and there were many other tokens of warm welcome. Among those present were Mr. Chikami, the Prefect; Mr. Satomi, the Mayor of Sendai; Mr. Takagi, the President of the Court of Appeal; Mr. Yamada, the Ken Secretary; Mr. Takeuchi, the Chief of Police; Mr. Kikuchi, the Director of the Second Higher School; Mr. Shimajo, the Director of the Middle School; Mr. Satomura, the Director of the Normal School; Mr. Yamada, adviser to the Prefectural Government; and the leading barristers of the town. After the party had witnessed *jujitsu* and other performances, Mr. Satomi, the Mayor, made a speech, in which he expressed the sentiments of the native community of Sendai in regard to Colonel Buck's visit and alluded to the close relationship of Japan to the United States ever since the days of Commodore Perry. Japan, he said, had always felt that America was one of her warmest friends and that she had received no small benefits from the United States. Colonel Buck, in replying, said that he regarded the entertainment they had given him in his capacity of Representative of the United States as a genuine indication of the warm friendship that existed between the two countries. He was an ardent admirer of Japan and was quite astonished at the rapid strides she had made during the past few decades. He had heard much about her progress while in the United States, but since he had had the honour to represent his country in this land he had been in a position to verify for himself the reports which had reached him. The entertainment they had provided had been an agreeable surprise to him, as he was in Sendai only for the purpose of taking a peep at the beautiful scenery for which the neighbourhood was noted. In the name of the citizens of the United States he thanked the residents of Sendai for their liberal hospitality.

On the evening of the same day, all the foreign residents of Sendai were invited to meet the Minister and Mrs. Buck at dinner at the residence of Mr. and Mrs. Hoy, when various speeches were made and a musical entertainment of a most enjoyable character was given.

The Minister and his party left for the capital, on Tuesday morning, being accompanied as far as Iwanuma by a deputation of American citizens. Two Policemen guarded the house in which Col. Buck stayed, night and day, and accompanied him on his excursions. In the course of an interview with a Japanese gentlemen, whose name is not given, Col. Buck is reported by a Sendai paper to have said that the United States aims at placing the Japanese on the same footing as Europeans as regards labour, but that the Government is determined to keep the Chinese out of the country as much as possible. He also said that in Hawaii the United States wished as far as possible to preserve the *status quo* as regards the Japanese. The United States fully recognized that the Japanese had a claim to be treated in a different manner from other Oriental races. He thought that a final settlement of the question of the future of the Philippine Islands was not far off.

—*Japan Mail*.

NOTES.

Rev. Tomeoka was relieved of his post as an instructor in the Sugamo Prison, and was, at the same time, appointed one of the teachers of the newly established Police and Jailors' School of Tokyo.—*F. S.*

* * * *

The Kanagawa Sunday School Alliance was recently organized by the ten Sunday-schools in the city, all of which belong either to the Church of

Christ or to the Japan Methodist. The total numbers of the teachers and children are 30 and 400 respectively.—*Kirisutokyo Shimbun*.

* * * *

Will you kindly put my address *Coon Rapids, Carroll Co., Iowa* in the Evangelist?—It is not where I'll settle but will always reach me.

Hastily—with kindest regards to your household and best wishes for the work and regrets to hear of your ill health.—*Laura D. Garst*.

* * * *

You will be glad to know that the Result of this year's Self Denial Week in Japan produced 460 *yen*, being an average of 46 *yen*, per Corps. Last year we did 164 *yen*, the increase is grand. Praise God. Some of our people exceeded our highest expectations in their efforts. The largest proportion of that which was collected came from Heathen people.—*R. Bailey, Colonel, Salvation Army*.

* * * *

Rumor has it that arrangements have been made for the marriage of the Crown Prince. The name of the Princess selected for his bride is not given. All matters concerning the Imperial ceremony in the history of the Empire were investigated by Marquis Ito, and reported to Prince Arisugawa, the specially appointed friend of the Crown Prince. The ceremony may be expected to take place sometime this year.—*The Kokugakuin Zasshi*.

* * * *

It is not an easy thing to give up this child of our brains, a weakling though it may be; and we should love to continue to foster this off-spring of ours, were it not necessary for us to diminish our daily work. The Editor has been suffering a great deal from

the asthma during the last few years, and it is imperative to lay down some of his burdens. This is done with a natural sigh of regret. Our loss, however, may be the reader's gain under the new management. So may it be.

* * * *

"*Jesus*" is a book written by a Japanese non-Christian. The author is a Mr. Uyeda, one of the graduates of the Tokyo University, and the book was published by the *Hakubun-kwan*. It consists of four chapters;—Introduction, Birth and Youth, Work and Persecution, and Crucifixion and Resurrection. The *Shigaku-kwai* says thus about the work:

"The whole description is based on historical facts. The people are now furnished with the best knowledge about Christ, a great teacher and genius of the world and of all ages, excepting the Bible itself."

Both the critic and the author of the book are not Christians, and yet they seem to be interested in the study of the life of Jesus Christ, our Lord and Saviour.—*N. C.*

* * * *

The *Tokyo Chukwai* (presbytery) was held on the 5th and 6th of April. Among other things the *Taihoku* Church in Formosa was enrolled in the membership of this presbytery. A committee, consisting of eight members, was appointed for improving the treatment given to ordained ministers and licensed preachers. The report of the presbytery runs as follows:—

34, organized churches; 38, *kogisho* (preaching places); 4,973, whole member of believers; 277, new baptisms; 1,225, pupils of the the Sunday Schools, both children and adults; *yen* 9,960.222, contributions for all purposes; 33, ordained ministers; and 43, preachers.—*The Dendo Hoshi*.

* * * *

The *Miyagi Chukwai* (presbytery) met for four days, beginning with the 19th of April, in the chapel of the *Tohoku Gakuin*. Mr. Fukui who applied for ordination passed the examination, except Systematic Theology and the Bible. The representatives for the coming meeting of the Synod were elected. Of all the matters discussed, the payment by each church of its share of the expenses of the presbytery and synod was a hard nut to crack. A lecture was delivered by Rev. D. B. Schneder, in the afternoon of the 21st, on the subject of the Importance of Pedagogical Methods in Evangelistic Work. In the afternoon of the last day, a special meeting was held for free talk and for prayers. The subject of the talk was, "How to develop Pious and Devotional Elements in Christian Life of Japan?"—N. C.

* * * *

His Excellency, Colonel Alfred E. Buck, Envoy Extraordinary and Minister Plenipotentiary of the United States, during his recent visit to Sendai, said, among many other things favorable to the missionary cause, that modern civilization in Japan owed more to missionaries than to all other agencies combined, and referred to the English Minister as sharing in this conviction; and, again, that the world will never know what it owes to missionaries. We quote this because we believe it may encourage some weary worker in some isolated corner of Japan. A word fitly spoken sometimes means a great deal to a toiling soul.

That His Excellency in every way brought good cheer to Sendai, to both Japanese and foreigners, goes without saying. Mrs. Buck and Mr. and Mrs. R. S. Miller, also won golden opinions from all and Sendai says to all—"Come again."

* * * *

With this issue we lay down our work as Editor and Publisher of *The Japan Evangelist*. For five years and a half we have had the great pleasure of serving our readers and friends. Although all the ends aimed at have not been realized, there is no regret on our part that we launched out on this enterprise nearly six years ago. Deep and hearty thanks are due our friends. The contributors to our columns have created a sphere of usefulness for the magazine, and we ask them to assist our successors, Prof. E. W. Clement, Editor, and Rev. Henry Topping, Publisher. We have done the best we could, but we at the same time are most painfully aware of our limitations. We expect our successors to do better than we have been able to do. May they succeed in widening the usefulness of *The Japan Evangelist*.

We must add a word of appreciation of *The Yokokama Bunsha*, our printers. They have always done their work most faithfully, and many a printer in America has expressed his surprise at the excellent work turned out by *The Yokokama Bunsha*. We thank our printers for their work and their kindness.

TABLE OF CONTENTS.

CONFUCIUS AND HIS TEACHINGS	159
MODERN CIVILIZATION AND CHRISTIANITY.—	
Rev. J. H. DeForest, D.D., Sendai	166
THE LATE BARON NOBUYUKI NAKASHIMA ..	172
THE STORY OF URASHIMA TARO	175
WOMAN'S DEPARTMENT.—Concluded by Miss	
Annie S. Buzzell	178
WORLD'S W. C. T. U.—Conducted by Mrs.	
Corolyn E. Davidson	183
RELIGIOUS LIBERTY AND THE SCHOOLS	186
CONCUBINAGE	189
THE QUESTIONING DISCIPLE	190
THE UNITED STATES MINISTER IN SENDAI ..	191
NOTES	192

The Japan Evangelist.

VOL. VI.

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No. 7.

SALUTATORY.

IT is with both diffidence and confidence that we assume the management of the "Japan Evangelist." There is reason to fear the financial outcome, because the magazine has not yet attained to that position where it knows not a deficit. We also realize the great responsibility that will rest upon us month by month in the matter of issuing a magazine that shall be both interesting and instructive. We most assuredly have neither money, nor time, nor strength, to waste; and, on the other hand, we do not take up this enterprise for personal profit or glory. Having ourselves realized the value of the "Japan Evangelist," and feeling loath to have it abandoned altogether, we have, by invitation of the founder, taken over the magazine with the purpose of making it an acceptable organ of all who are interested in the development in Japan of those forces which, through the Christian religion and its civilization, make for righteousness. We believe that, in such a laudable undertaking as this, we ought to have, and will obtain, the co-operation of enough friends of Japan, both here and abroad, to make it self-supporting. We have no desire to establish a money-making concern; but we wish rather to develop a "mutual benefit" magazine, which shall represent the cause of the highest civilization, the loftiest morality and the purest religion. We want to put ourselves on a working basis together with all men and women with similar aims and pur-

poses, and we ask them to come into practical co-operation with this magazine.

We have some plans which we shall endeavor to carry into practice gradually. We do not intend immediately to institute any radical changes; nor do we disclaim the intention of introducing such improvements as may seem likely to render the magazine more valuable to its constituency. In this connection, we invite suggestions from all our friends; and, on our own part, would merely suggest that the removal of financial anxieties, by an increase of the subscription list, would leave us more strength and encouragement for the proper development of the magazine. If we can feel assured that we enjoy the hearty support of a large and honorable constituency, the work of issuing the magazine will be, not a toil or a burden, but a real pleasure and recreation.

ERNEST W. CLEMENT.

HENRY TOPPING.

In view of approaching mixed residence, the following numbers of the foreigners of various nationalities in Japan are of interest:—

Chinese	5,297	Italian	46
British	1,763	Danish	37
American	1,140	Swedish	31
German	481	Spanish	24
French	420	Belgian	13
Russian	214	Hawaiian	13
Korean	196	Brazilian	11
Portuguese	124	Greek	4
Swiss	69	Turkish	3
Austrian	66	Mexican	2
Dutch	61	Total—	10,015

DISENTHRALLED JAPAN.

WE extend our heartiest congratulations to the Japanese nation upon having at last attained freedom from the thralldom of the treaties, and upon having reached a position of equal standing with the great nations of Christendom so far as treaty rights and privileges are concerned. We believe that Japan is fully entitled to such a position; and we can appreciate the mighty desire with which she has desired to reach this goal of her ambition. And, at this time of rejoicing over realized anticipations, we may fittingly look back over the course and note the stations which marked important events in the history of diplomatic negotiations and treaty revision.

Commodore Perry's Treaty.

When Commodore Perry "opened" Japan by his treaty of peace, commerce and navigation, it was recognized that this was insufficient; but it was a beginning, an important beginning, and it was the insertion of the wedge which would ultimately force Japan "wide open." The task of making an enlargement in the opening was entrusted, and wisely, to Townsend Harris, the first U. S. Consul-General, and afterwards the first U. S. Minister, to Japan. He reached here in 1856, and on September 4th of that year hoisted at Shimoda the "stars and stripes," the "first consular flag ever seen in this Empire." Very soon began the long battle of negotiations, in the course of which he was so overwhelmed with the deceit and prevarication of the Japanese officials, that he once exclaimed, "they are the greatest liars on earth." But by persistency he finally succeeded in June, 1857, in carrying a Convention which contained the following provisions* :—

* From "Townsend Harris" by Rev. W. E. Griffis, D. D.

Convention.

1. Opens the port of Nagasaki to American ships.

2. Gives the right of permanent residence to Americans at Shimoda and Hakodate, and the right to appoint a vice-consul at the latter port.

3. Settles the currency, so that, where we paid one hundred, we now pay only thirty-four dollars and a half.

4. Americans to be exclusively under the control of their consuls, and to be tried by American law.

5. Concedes the right of the Consul-General to go where he pleases in Japan and to be furnished with Japanese money to enable him in person, or by his servants, to make his purchases, without the intervention of any Japanese official.

Triumphal Journey to Yedo.

In November of the same year Mr. Harris started on what has not inappropriately been called "the triumphal journey to Yedo," and on the 30th of that month entered the capital of the "Tycoon," or Shogun. He says in his diary for that day: "I am the first diplomatic representative that has ever been received in this city, and, whether I succeed or fail in my intended negotiations, it is a *great fact* that will always remain, showing that at last I have forced this singular people to acknowledge the *rights of embassy*. I feel no little pride, too, in carrying the American flag through that port of Japan between the extremity of Cape Izu and into the very castle of Yedo."

Sabbath Service.

On Sunday, December 6 (the second Sunday in Advent), Mr. Harris, assisted by his interpreter, Mr. Heusken, read the full service to themselves in their own house. Mr. Harris in his diary comments on the fact, that, although the anti-Christian edicts were

yet unrepealed, yet he had, in the protection of "the American name alone," boldly and openly done the very acts that the Japanese law forbade, and expresses his purpose to demand for Americans the free exercise of their religion in Japan.

Audience with Shogun.

The following day was the date of his audience with the Shogun, to whom he presented the President's letter, and who made the following reply; "Pleased with the letter sent with the Ambassador from a far distant country, and likewise pleased with his discourse. Intercourse shall be continued forever."

Demands of Mr. Harris.

A few days later Mr. Harris set forth to the Shogun's government many strong reasons why they should negotiate with him a new treaty, and stated that "the three great points would be: first, the reception of foreign ministers to reside at Yedo; second, the freedom of trade with the Japanese, without the interference of government officers; and, third, the opening of additional harbors." It was not, however, till January 16, 1858, that a reply was received from the Shogun as follows:—

"The demand for the residence of a Minister at Yedo is admitted. The place of his residence and the rights he is to exercise shall be settled by negotiation.

"The right of free trade is granted. Commissioners shall be appointed to settle the details of trade.

"Three harbors having already been opened, and as Japan is a small country, the number can not be increased; but, as Shimoda is not found to be suitable as a harbor, another shall be given in place of it, but the number shall not be increased beyond three."

Protracted Negotiations.

On January 18, 1858, began the formal negotiations between Mr. Harris and the Shogun's Commissioners (Inouye, Prince of Shinano and Iwase, Prince of Higo). The details of the conferences, so far as they are given in the diary of Mr. Harris, are not uninteresting; they can be found in the above-mentioned book by Dr. Griffis. One can now, from the point of view of a knowledge of Japanese history such as is obtainable at present, sympathize a little with the Japanese in their dilemma, due to complications of national politics: but we must also feel glad that the negotiator on the other side was a man who had patience, perseverance, common sense, tact and honesty. Much to the surprise of Mr. Harris, the only article of his draft which was at once accepted was that which called for the abolition of the practice of trampling on the cross and gave Americans the free exercise of their religion! On the other hand, the article upon which it was most difficult to come to an agreement was that relating to the opening of new ports and other cities. By the way, in objecting to opening Kyoto, because it was a comparatively poor place, the commissioners "spoke almost contemptuously of the Mikado, and roared with laughter when I quoted some remarks concerning the veneration in which he is held by Japanese; they say that he has neither money, political power, nor anything else that is valued in Japan; he is a mere cipher."

Treaty of Amity and Commerce.

Finally, however, they succeeded in agreeing upon the terms of a treaty of amity and commerce, which was signed July 29, 1858, to go into effect July 4, 1859, and has, therefore, been in force forty full

years. The main points of this treaty were as follows* :—

I. Peace and friendship. Diplomatic agent and Consul-General. Privileges of residence in Japan; travel beyond treaty limit. Consuls to reside at open ports. Reciprocal privileges to like officials of Japan.

II. Mediation of United States in differences between Japan and European powers. Assistance by U. S. ships of war to Japanese vessels on the high seas and by U. S. Consuls in foreign ports.

III. Additional ports to be opened (Kanagawa and Nagasaki, July 4, 1859; Niigata, Jan. 1, 1860; Hyogo, Jan. 1, 1863); American citizens may reside therein. Rules and regulations as to their residence. Provisions as to residence of Americans in Yedo and Osaka. Regulations of trade. Munitions of war; to whom only to be sold; rice and wheat not to be exported from Japan; surplus thereof to be sold to residents, and for ship's crews, etc. Americans may employ Japanese.

IV. Duties to be paid according to tariff. Proceedings where there is a difference [of opinion] as to the value of duties. Supplies for U. S. Navy. Opium prohibited; penalty for smuggling. No higher duties than are fixed by this treaty.

V. Foreign coins to be current in Japan; may be used in payments; to be exchanged for Japanese coins, etc. Coins, except copper, may be exported.

VI. Jurisdiction over offenses: Japanese against Americans in Consular Courts; Americans against Japanese by local authorities. Consular Courts open to Japanese creditors. Forfeitures and penalties for violation of treaty. Neither government to be responsible for debts of its subjects or citizens.

VII. Limits of right of travel (10 *ri* in any direction) from open ports.

VIII. Religious freedom. Religious animosity not to be excited.

IX. Japanese authorities, on request of Consul, will arrest deserters and fugitives from justice. Will receive prisoners in jail. Consul to pay just compensation.

X. Japanese Government may purchase or construct vessels of war, etc., in U. S. May engage from the U. S. the services of scientific men and advisors.

XI. Regulations appended (pertaining to trade) make part of treaty.

Other Treaties, etc.

This treaty was followed by treaties, on similar terms, with Great Britain, Russia, France, Holland, Germany, Switzerland, Italy, Belgium, Austria-Hungary, Spain, Denmark, Hawaii, Sweden and Norway, Portugal and Peru, which countries, together with the United States, constitute what have been known as the sixteen "treaty powers." (In 1888 Mexico concluded a treaty with Japan on terms of equality). In the treaties with the Great Powers it was provided that said treaties might be revised at any time after July 1, 1872. It was with the purpose of inducing the powers to begin negotiations for the revision of the treaties on terms less galling to the Japanese, that the Iwakura Embassy was dispatched in 1871 to America and Europe. But their visit abroad opened their eyes to the fact that their country had not reached that degree of civilization which would warrant the powers of Christendom in admitting Japan to full standing in the comity of nations. With resolute purpose, therefore, to bring Japan up to the point where she would deserve better treatment, such men as Iwakura, Kido, Okubo, Ito, Inouye, Okuma, Itagaki and others set themselves to the task of internal reforms. After a decade of arduous labor and

* From Nitobe's "Intercourse between the U. S. and Japan."

remarkable results in this line, the question of treaty revision was again brought up by Count Inouye in 1882.

It is scarcely profitable to enter very minutely on the tedious details of that subject and of the prolonged discussions which ensued. Suffice it to say that the demands made by the foreign representatives and almost accepted by Count Inouye were so humiliating to the national dignity, and caused such a strong public opinion in hostility, that Count Inouye was compelled to postpone the negotiations and resigned his portfolio. He was succeeded in the Foreign Office by Count Okuma, who, with modified conditions, began negotiations with the powers one by one, and had succeeded with the United States, Germany, Russia and France, when public opinion again asserted its power in opposition and drove Count Okuma also out of office, after he had almost lost his life at the hands of a fanatic. Viscount Aoki and others who followed in the Foreign Office continued negotiations, but demanded terms of absolute equality. The foreign powers found themselves in the position of Tarquin when he was offered the Sibylline Books for a certain price and finally had to pay as much for the one last volume as was asked for the whole set! The concessions offered by Japan grew beautifully less on each occasion and finally were withdrawn entirely; so that the new treaties, under which we are to live, leave no vestige of extraterritoriality, but bring us absolutely under Japanese jurisdiction.

And now we have at last come back to our subject, from which we wandered, after the first paragraph, to look at enslaved Japan; and, letting the dead past bury its dead, we wish to look a moment at emancipated, wide-open Japan. We must not forget that foreigners also are released by the new treaties from thralldom;—

of traveling passports, of circumscribed residence, of limited business facilities, and many little inconveniences too numerous to mention. We may, even under the new dispensation, suffer inconveniences, and may find that the strange conditions will not adjust themselves without friction: but we have confidence that the sober sense and patience of all parties will prevail to establish pleasant and agreeable relations between the Japanese and foreigners under their jurisdiction.

TREATY OF COMMERCE AND NAVIGATION BETWEEN JAPAN AND THE UNITED STATES OF AMERICA.

Signed at Washington, 22nd day of the 11th month, 27th year of Meiji. Ratifications exchanged at that City, 21st day of the 3rd month, 28th year of Meiji.

HIS Majesty the Emperor of Japan and the President of the United States of America being equally desirous of maintaining the relations of good understanding which happily exist between them, by extending and increasing the intercourse between their respective States, and being convinced that this object cannot better be accomplished than by revising the Treaties hitherto existing between the two countries, have resolved to complete such a revision, based upon principles of equity and mutual benefit, and, for that purpose, have named as their Plenipotentiaries, that is to say: His Majesty the Emperor of Japan, Jushii Shimichiro Kurino, of the Order of the Sacred Treasure of the Fourth Class, and the President of the United States of America, Walter Q. Gresham, Secretary of State of the United States; who, after having communicated to each other their full powers, found to

be in good and due form, have agreed upon and concluded the following Articles :—

ART. I.—The subjects or citizens of each of the two High Contracting Parties shall have full liberty to enter, travel, or reside in any part of the territories of the other Contracting Party, and shall enjoy full and perfect protection for their persons and property.

They shall have free access to the Courts of Justice in pursuit and defence of their rights; they shall be at liberty equally with native subjects or citizens to choose and employ lawyers, advocates, and representatives to pursue and defend their rights before such Courts, and in all other matters connected with the administration of justice they shall enjoy all the rights and privileges enjoyed by native subjects or citizens.

In whatever relates to rights of residence and travel; to the possession of goods and effects of any kind; to the succession to personal estate, by will or otherwise, and the disposal of property of any sort and in any manner whatsoever which they may lawfully acquire, the subjects or citizens of each Contracting Party shall enjoy in the territories of the other the same privileges, liberties, and rights, and shall be subject to no higher imposts or charges in those respects than native subjects or citizens, or subjects or citizens of the most favoured nation. The subjects or citizens of each of the Contracting Parties shall enjoy in the territories of the other entire liberty of conscience, and, subject to the laws, ordinances, and regulations, shall enjoy the right of private or public exercise of their worship, and also the right of burying their respective countrymen according to their religious customs, in such suitable and convenient places as may be established and maintained for that purpose.

They shall not be compelled, under any pretext whatsoever, to pay any charges or taxes other or higher than those that are, or may be, paid by native subjects or citizens, or subjects or citizens of the most favoured nation.

The subjects or citizens of either of the Contracting Parties residing in the territories of the other shall be exempted from all compulsory military service whatsoever, whether in the army, navy, national guard, or militia; from all contribution imposed in lieu of personal service; and from all forced loans or military exactions or contributions.

ART. II.—There shall be reciprocal freedom of commerce and navigation between the territories of the two High Contracting Parties.

The subjects or citizens of each of the Contracting Parties may trade in any part of the territories of the other by wholesale or retail in all kinds of produce, manufactures, and merchandize of lawful commerce, either in person or by agents, singly or in partnerships with foreigners or native subjects or citizens; and they may there own or hire and occupy houses, manufactories, warehouses, shops, and premises which may be necessary for them, and lease land for residential and commercial purposes, conforming themselves to the laws, police and customs regulations of the country like native subjects or citizens.

They shall have liberty freely to come with their ships and cargoes to all places, ports, and rivers in the territories of the other, which are or may be opened to foreign commerce, and shall enjoy, respectively, the same treatment in matters of commerce and navigation as native subjects or citizens, or subjects or citizens of the most favoured nation without having to pay taxes, imposts, or duties, of whatever nature or under whatever denomination levied in the name or

for the profit of the Government, public functionaries, private individuals, corporations, or establishments of any kind, other or greater than those paid by native subjects or citizens or subjects or citizens of the most favoured nation.

It is, however, understood that the stipulations contained in this and the preceding Article do not in any way affect the laws, ordinances, and regulations with regard to trade, the immigration of labourers, police and public security which are in force or which may hereafter be enacted in either of the two countries.

ART. III.—The dwellings, manufactories, warehouses and shops of the subjects or citizens of each of the High Contracting Parties in the territories of the other, and all premises appertaining thereto destined for purposes of residence or commerce, shall be respected.

It shall not be allowable to proceed to make a search of, or a domiciliary visit to, such dwellings and premises, or to examine or inspect books, papers, or accounts, except under the conditions and with the forms prescribed by the laws, ordinances, and regulations for subjects or citizens of the country.

ART. IV.—No other or higher duties shall be imposed on the importation into the territories of the United States of any article, the produce or manufacture of the territories of His Majesty the Emperor of Japan, from whatever place arriving; and no other or higher duties shall be imposed on the importation into the territories of His Majesty the Emperor of Japan of any article, the produce or manufacture of the United States, from whatever place arriving than on the like article produced or manufactured in any other foreign country; nor shall any prohibition be maintained or imposed on the importation of any article, the produce or manufacture of the territories of

either of the High Contracting Parties, into the territories of the other, from whatever place arriving, which shall not equally extend to the importation of the like article, being the produce or manufacture of any other country. This last provision is not applicable to the sanitary and other prohibitions occasioned by the necessity of protecting the safety of persons, or of cattle, or plants useful to agriculture.

ART. V.—No other or higher duties or charges shall be imposed in the territories of either of the High Contracting Parties on the exportation of any article to the territories of the other than such as are, or may be, payable on the exportation of the like article to any other foreign country; nor shall any prohibition be imposed on the exportation of any article from the territories of either of the two High Contracting Parties to the territories of the other which shall not equally extend to the exportation of the like article to any other country.

ART. VI.—The subjects or citizens of each of the High Contracting Parties shall enjoy in the territories of the other exemption from all transit duties, and a perfect equality of treatment with native subjects or citizens in all that relates to warehousing, bounties, and drawbacks.

ART. VII.—All articles which are or may be legally imported into the ports of the territories of His Majesty the Emperor of Japan in Japanese vessels may likewise be imported into those ports in vessels of the United States, without being liable to any other or higher duties or charges of whatever denomination than if such articles were imported in Japanese vessels; and, reciprocally, all articles which are, or may be, legally imported into the ports of the territories of the United States in vessels of the United States may likewise be imported into those ports in Japanese

vessels, without being liable to any other or higher duties or charges of whatever denomination than if such articles were imported in vessels of the United States. Such reciprocal equality of treatment shall take effect without distinction, whether such articles come directly from the place of origin or from any other place.

In the same manner, there shall be perfect equality of treatment in regard to exportation, so that the same export duties shall be paid, and the same bounties and drawbacks allowed, in the territories of either of the High Contracting Parties on the exportation of any article which is or may be legally exported therefrom, whether such exportation shall take place in Japanese vessels or in vessels of the United States, and whatever may be the place of destination, whether a port of either of the High Contracting Parties or of any third Power.

ART. VIII.—No duties of tonnage, harbour, pilotage, lighthouse, quarantine, or other similar or corresponding duties of whatever nature, or under whatever denomination levied in the name or for the profit of Government, public functionaries, private individuals, corporations, or establishments of any kind, shall be imposed in the ports of the territories of either country upon the vessels of the other country which shall not equally and under the same conditions be imposed in the like cases on national vessels in general or vessels of the most favoured nation. Such equality of treatment shall apply reciprocally to the respective vessels, from whatever port or place they may arrive, and whatever may be their place of destination.

ART. IX.—In all that regards the stationing, loading, and unloading of vessels in the ports, basins, docks, roadsteads, harbours, or rivers of the territories of the two countries, no privilege shall be granted to national

vessels which shall not be equally granted to vessels of the other country; the intention of the High Contracting Parties being that in this respect also the respective vessels shall be treated on the footing of perfect equality.

ART. X.—The coasting trade of both the High Contracting Parties is excepted from the provisions of the present Treaty, and shall be regulated according to the laws, ordinances, and regulations of Japan and of the United States, respectively. It is, however, understood that Japanese subjects in the territories of the United States and citizens of the United States in the territories of His Majesty the Emperor of Japan shall enjoy in this respect the rights which are, or may be, granted under such laws, ordinances, and regulations to the subjects or citizens of any other country.

A Japanese vessel laden in a foreign country with cargo destined for two or more ports in the territories of the United States and a vessel of the United States laden in a foreign country with cargo destined for two or more ports in the territories of His Majesty the Emperor of Japan, may discharge a portion of her cargo at one port, and continue her voyage to the other port or ports of destination where foreign trade is permitted, for the purpose of landing the remainder of her original cargo there, subject always to the laws and custom-house regulations of the two countries.

The Japanese Government, however, agrees to allow vessels of the United States to continue, as heretofore, for the period of the duration of this Treaty, to carry cargo between the existing open ports of the Empire, excepting to or from the ports of Osaka, Niigata, and Ebisuminato.

ART. XI.—Any ship-of-war or merchant vessel of either of the High Contracting Parties which may be

compelled by stress of weather, or by reason of any other distress, to take shelter in a port of the other, shall be at liberty to refit therein, to procure all necessary supplies, and to put to sea again, without paying any dues other than such as would be payable by national vessels. In case, however, the master of a merchant vessel should be under the necessity of disposing of a part of his cargo in order to defray the expenses, he shall be bound to conform to the regulations and tariffs of the place to which he may have come.

If any ship-of-war or merchant vessel of one of the High Contracting Parties should run aground or be wrecked upon the coasts of the other, the local authorities shall inform the Consul-General, Consul, Vice-Consul, or Consular Agent of the district of occurrence, or, if there be no such Consular officers, they shall inform the Consul-General, Consul, Vice-Consul, or Consular Agent of the nearest district.

All proceedings relative to the salvage of Japanese vessels wrecked or cast on shore in the territorial waters of the United States shall take place in accordance with the laws of the United States; and, reciprocally, all measures of salvage relative to vessels of the United States wrecked or cast on shore in the territorial waters of His Majesty the Emperor of Japan shall take place in accordance with the laws, ordinances and regulations of Japan.

Such stranded or wrecked ship or vessel, and all parts thereof, and all furnitures and appurtenances belonging thereunto, and all goods and merchandize saved therefrom, including those which may have been cast into the sea, or the proceeds thereof, if sold, as well as all papers found on board such stranded or wrecked ship or vessel, shall be given up to the owners or their agents, when claimed by them. If such owners

or agents are not on the spot, the same shall be delivered to the respective Consuls-General, Consuls, Vice-Consuls, or Consular Agents upon being claimed by them within the period fixed by the laws, ordinances, and regulations of the country, and such Consular officers, owners, or agents shall pay only the expenses incurred in the preservation of the property, together with the salvage or other expenses which would have been payable in the case of a wreck of a national vessel.

The goods and merchandize saved from the wreck shall be exempt from all the duties of the Customs unless cleared for consumption, in which case they shall pay the ordinary duties.

When a ship or vessel belonging to the subjects or citizens of one of the High Contracting Parties is stranded or wrecked in the territories of the other, the respective Consuls-General, Consuls, Vice-Consuls, and Consular Agents shall be authorized, in case the owner or master, or other agent of the owner, is not present, to lend their official assistance in order to afford the necessary assistance to the subjects or citizens of the respective States. The same rule shall apply in case the owner, master, or other agent is present, but requires such assistance to be given.

ART. XII.—All vessels which, according to Japanese law, are to be deemed Japanese vessels, and all vessels which, according to United States law, are to be deemed vessels of the United States, shall, for the purposes of this Treaty, be deemed Japanese vessels and vessels of the United States, respectively.

ART. XIII.—The Consuls-General, Consuls, Vice-Consuls, and Consular Agents of each of the High Contracting Parties, residing in the territories of the other, shall receive from the local authorities such assistance as can by law be given to them for the

recovery of deserters from the vessels of their respective countries.

It is understood that this stipulation shall not apply to the subjects or citizens of the country where the desertion takes place.

ART. XIV. — The High Contracting Parties agree that, in all that concerns commerce and navigation any privilege, favour, or immunity which either High Contracting Party has actually granted, or may hereafter grant, to the Government, ships, subjects, or citizens of any other State, shall be extended to the Government, ships, subjects or citizens of the other High Contracting Party, gratuitously, if the concession in favour of that other State shall have been gratuitous, and on the same or equivalent conditions if the concession shall have been conditional; it being their intention that the trade and navigation of each country shall be placed, in all respects, by the other on the footing of the most favoured nation.

ART. XV. — Each of the High Contracting Parties may appoint Consuls-General, Consuls, Vice-Consuls, Pro-Consuls, and Consular Agents, in all the ports, cities, and places of the other except in those where it may not be convenient to recognize such officers.

This exception, however, shall not be made in regard to one of the High Contracting Parties without being made likewise in regard to every other Power.

The Consuls - General, Consuls, Vice-Consuls, Pro-Consuls, and Consular Agents may exercise all functions, and shall enjoy all privileges, exemptions and immunities which are, or may hereafter be, granted to Consular officers of the most favoured nation.

ART. XVI. — The subjects or citizens of each of the High Contracting Parties shall enjoy in the territories of the other the same protection as

native subjects or citizens in regard to patents, trademarks, and designs, upon fulfilment of the formalities prescribed by law.

ART. XVII. — The High Contracting Parties agree to the following arrangement:—

The several Foreign Settlements in Japan shall, from the date this Treaty comes into force, be incorporated with the respective Japanese communes, and shall thenceforth form part of the general municipal system of Japan. The competent Japanese authorities shall thereupon assume all municipal obligations and duties in respect thereof, and the common funds and property, if any, belonging to such Settlements shall at the same time be transferred to the said Japanese authorities.

When such incorporation takes place, existing leases in perpetuity upon which property is now held in the said Settlements shall be confirmed, and no conditions whatever other than those contained in such existing leases shall be imposed in respect of such property. It is, however, understood that the Consular Authorities mentioned in the same are in all cases to be replaced by the Japanese Authorities. All lands which may previously have been granted by the Japanese Government free of rent for the public purposes of the said Settlements shall, subject to the right of eminent domain, be permanently reserved free of all taxes and charges for the public purposes for which they were originally set apart.

ART. XVIII. — The present Treaty shall, from the date it comes into force, be substituted in place of the Treaty of Peace and Amity concluded on the 3rd day of the 3rd month of the 7th year of Kayei corresponding to the 31st day of March, 1854; the Treaty of Amity and Commerce concluded on the 19th day of the 6th month of the 5th year of Ansei, corresponding to the 29th day

of July, 1858; the Tariff Convention concluded on the 13th day of the 5th month of the 2nd year of Keio, corresponding to the 25th day of June, 1866; the Convention concluded on the 25th day of the 7th month of the 11th year of Meiji, corresponding to the 25th day of July, 1878, and all Arrangements and Agreements subsidiary thereto concluded or existing between the High Contracting Parties, and from the same date such Treaties, Conventions, Arrangements, and Agreements shall cease to be binding, and in consequence, the jurisdiction then exercised by Courts of the United States in Japan and all the exceptional privileges, exemptions, and immunities then enjoyed by citizens of the United States as a part of, or appurtenant to, such jurisdiction, shall absolutely and without notice cease and determine, and thereafter all such jurisdiction shall be assumed and exercised by Japanese Courts.

ART. XIX.—This Treaty shall go into operation on the 17th day of July, 1899, and shall remain in force for the period of twelve years from that date.

Either High Contracting Party shall have the right, at any time after eleven years shall have elapsed from the date it goes into operation, to give notice to the other of its intention to terminate the same, and at the expiration of twelve months after such notice is given this Treaty shall wholly cease and determine.

ART. XX.—This Treaty shall be ratified and the ratifications thereof shall be exchanged at Tokyo or Washington as soon as possible, and not later than six months after its signature.

In witness whereof, the respective Plenipotentiaries have signed the present Treaty in duplicate and have thereunto affixed their seals.

Done at the City of Washington the 22nd day of the 11th month of

the 27th year of Meiji, corresponding to the 22nd day of November in the eighteen hundred and ninety-fourth year of the Christian era.

(Signed) SHINICHIRO KURINO. (L.S.)

„ WALTER Q. GRESHAM. „

Amendment to the Foregoing Treaty Proposed by the Government of the United States of America and Ratified with the Treaty.

ART. XIX.—Clause 2, after the word “time” insert the word “thereafter” and strike out all after the word “time” down to and including the word “operation,” so that the clause will read: “Either High Contracting Party shall have the right, at any time thereafter, to give notice to the other of its intention to terminate the same, and at the expiration of twelve months after such notice is given this Treaty shall wholly cease and determine.”

Protocol.

The Government of His Majesty the Emperor of Japan and the Government of the United States of America, deeming it advisable in the interests of both Countries to regulate certain special matters of mutual concern, apart from the Treaty of Commerce and Navigation signed this day, have, through their respective Plenipotentiaries, agreed upon the following stipulations:—

1.—It is agreed by the Contracting Parties that one month after the exchange of the ratifications of the Treaty of Commerce and Navigation signed this day, the Import Tariff now in operation in Japan in respect of goods and merchandize imported into Japan by the citizens of the United States shall cease to be binding. From the same date the General Statutory Tariff of Japan, shall, subject to the provisions of Article IX. of the Treaty of March 31, 1854,

at present subsisting between the Contracting Parties, so long as said Treaty remains in force, and thereafter, subject to the provisions of Article IV. and Article XIV., of the Treaty signed this day, be applicable to goods and merchandize, being the growth, produce, or manufacture of the territories of the United States upon importation into Japan.

But nothing contained in this Protocol shall be held to limit or qualify the right of the Japanese Government to restrict or to prohibit the importation of adulterated drugs, medicines, food, or beverages; indecent or obscene prints, paintings, books, cards lithographic or other engravings, photographs or any other indecent or obscene articles; articles in violation of patent, trademark, or copyright laws of Japan; or any other article which for sanitary reasons or in view of public security or morals, might offer any danger.

2.—The Japanese Government, pending the opening of the country to citizens of the United States, agrees to extend the existing passport system in such a manner as to allow citizens of the United States, on the production of a certificate of recommendation from the Representative of the United States at Tokio, or from any of the Consuls of the United States at the open ports in Japan, to obtain upon application passports available for any part of the country and for any period not exceeding twelve months, from the Imperial Japanese Foreign Office in Tokio, or from the Chief Authorities in the Prefecture in which an open port is situated, it being understood that the existing Rules and Regulations governing citizens of the United States who visit the interior of the Empire are to be maintained.

3.—The undersigned Plenipotentiaries have agreed that this Protocol shall be submitted to the two High Contracting Parties at the same time

as the Treaty of Commerce and Navigation signed this day, and that when the said Treaty is ratified the agreements contained in the Protocol shall also equally be considered as approved, without the necessity of a further formal ratification.

It is agreed that this Protocol shall terminate at the same time the said Treaty ceases to be binding.

In witness whereof the respective Plenipotentiaries have signed the same and have affixed thereto their seals.

Done at Washington the 22nd day of the 11th month of the 27th year of *Meiji*, corresponding to the 22nd November, in the eighteen hundred and ninety-fourth year of the Christian era.

(Signed) SHINICHIRO KURINO. (L.S.)

„ WALTER Q. GRESHAM. „

REV. WILLIAM E. HOY.

IT is a graceful act on the part of the new Editor of the *Evangelist* to request for the first issue under his control a sketch of the retiring Editor, Rev. William Edwin Hoy. Would that the writer's pen were more worthy of the occasion!

Mr. Hoy comes of Pennsylvania German stock. His name is evidently a phonetic spelling of the German "Heu," to which corresponds the English "Hay." He was born on the 4th of June, 1858, on a farm near Mifflinburg, Union County, Pennsylvania. There he ploughed many a furrow, and was accustomed to read a snatch of Shakespere, Dryden, Scott or Dickens while the horses rested. The reader may imagine how eager both ploughman and horses were to reach the end of the furrow by the fence where the precious book was kept. Under such circumstances was developed the wonderful capacity for labor and study that characterizes Mr. Hoy. At the age of eighteen he went





REV. WILLIAM E. HOY.

to Mercersburg Academy, where he came under the stimulating influence of Higbee, one of America's brightest scholars, who has left an ineffaceable impression on all his pupils. A year at a Normal School nearly put an end to his education, but, not yet satisfied, he went on to Franklin and Marshall College, Lancaster, graduating in 1882. Then followed a three years' course in theology at the same place. As a student he was deeply respected by all his fellow-students, but he was never in the least offish toward any. When he came to the end of his course I, then a very green Freshman, bantered him about having become *Rev.* William E. Hoy. "Don't call me that," he answered, "call me Billy." In those days he used to delight in writing poetry, and there was a far-off look in his eye that none of us could fathom.

As in the case of many of the younger generation of American missionaries, it was the Inter-seminary Missionary Alliance that first led Mr. Hoy to think of the foreign field. Already at Chicago in October, 1882, he had formed the resolution to obey the heavenly vision. The Alliance is now quite overshadowed by the "Volunteer" movement; but it had a powerful influence in its day.

In the fall of 1884 there came to Lancaster two very young Japanese students. My first clear recollection of Mr. Hoy is a scene on the Campus, as he picked up a leaf and, showing it to the young Japanese, said, "Leaf," to which they replied "Rifu." One of the two, Mr. Kinzo Kaneko, proved to be a man of rare Christian piety. For over ten years he continued to study at Lancaster, at the last preparing himself to teach the Old Testament at Tohoku Gakuin, and died suddenly on the eve of his return to Japan. Of the love and confidence with which he was regarded in America, the Kaneko Press in Sendai, secured through Mr. Hoy's

influence, will long continue to be a memorial.

When the Reformed Church in the United States announced through its Board that it was ready to send its third missionary to Japan, Mr. Hoy responded: "I am ready to be sent to the uttermost parts of the earth. For me there can be no peace at home, for God is directing me further on." He arrived at Yokohama on the 1st of December, 1885. Missionaries Gring and Moore were then in Tokyo.

At the house of Rev. James Ballagh Mr. Hoy met Mr. Masayoshi Oshikawa, the daring young evangelist who had been turning "the world" upside down and Sendai in particular. Hearing that a new missionary was just coming over, Mr. Oshikawa resolved to capture him for Sendai. Within a week Mr. Hoy, travelling by ship via Shiogama, had visited Sendai and decided to settle there.

The Board had advised him to plan for evangelistic work only. But the importunity of Mr. Oshikawa, who at last came to him one day with a widow's gift of twelve pieces of silver, all her wealth, moved him, and he was soon engaged in regularly teaching a class of six young men. For a year he bore their expenses with his own personal means and shared many privations with them. One of these young men is Pastor Hyodayu Shimanuki, of Kanda Church, Tokyo. Mr. Hoy often laughs as he recalls the unprepossessing appearance of the youthful Shimanuki, who is now one of the most efficient and influential ministers in the Japanese Church. Three others of that original class are now engaged in the work of the ministry; another is living a consistent Christian life as a layman in Yezo; only one has fallen away.

Six months after Mr. Hoy's arrival there came to Sendai two ladies sent by the same Board that sent him.

They at once began to organize a Girls' School. One of them, Miss Mary B. Ault, became Mrs. Hoy in December, 1887. She, the orphan daughter of a dearly beloved and widely lamented minister of the Reformed Church, had been thoroughly disciplined in the school of sorrow. Both were characterized by a spirit of deep consecration which made them ready at any time to say, "Thy will be done," while their tireless energy brought them triumphantly through difficulties that would have dismayed others. Their wedded life was marked on the one hand by appalling self-denial and almost cruel economies, and on the other by an apparently reckless generosity whenever anything pertaining to the kingdom of God appealed to their hearts. About the time of their marriage they were joined by Rev. and Mrs. Schneder.

The Board after the first year assumed the support of the new theological school at Sendai; and it grew rapidly under the fostering care of the devoted three, Hoy, Oshikawa and Schneder. There was decided opposition to it, both among certain missionary brethren here and in the Church at home. The resignation of the senior member of the Mission and the consequent reaction brought upon the weak little mission a dark and ominous cloud. Dr. Moore removed to Yamagata in 1887 and two years later to Sendai, where with characteristic generosity he seconded his younger brethren and entered enthusiastically into their plans.

The year after their marriage Mr. and Mrs. Hoy with their own means, including a bit of an inheritance, secured the lot on which the buildings of Tohoku Gakuin now stand and erected the "John Ault Memorial Hall" to the memory of Mrs. Hoy's father. Recently I asked Mrs. Hoy to tell me how in the world they managed it, and received the cheery

reply, "The building was needed, and Mr. Hoy put it up." This was only the beginning of a series of similar self-sacrificing achievements.

For the next three years, from 1888 to 1891, Mr. Hoy was almost constantly engaged in building. Under his superintendence the Girls' School and two residences on Higashi Sambancho were first erected. He has often since lamented that the exigencies of those years put an end to his progress as a scholar. The strain that he had to endure almost ruined his health, and he began to suffer severely from asthma.

The Mission, consisting now of Dr. Moore, Mr. Hoy and Mr. Schneder, on the eve of the inauguration of constitutional government in Japan, solemnly formulated a policy which was approved by its constituency in America. The chief article reads: "Resolved that the main strength of the Mission be expended in the development of the Sendai Theological Training School and the Miyagi Girls' School." The Mission further asked for a building for the Theological Seminary to cost \$5,000, or, at least, if it were thought an impossibility to undertake the enterprise during the next year, 1890, "that Brother Hoy, the Treasurer of the Mission, be allowed to go forward with the erection of the building, he being willing to make himself personally responsible for the payment of the same until the needed funds shall have been fully contributed by the Church." It is hardly necessary to add that the building went up, a handsome brick edifice, at a cost of \$5,000 and half as much again, the Board finally paying the whole amount. It stands one of the most conspicuous buildings in Sendai, a monument to Mr. Hoy's faith and a continual testimony to the reality and power of the Gospel. In 1892 the Theological Seminary was reorganized and became Tohoku

Gakuin. Mr. Hoy in his first annual report of the new institution wrote: "In the burning hopes of youth; in the confidence begotten of untold hardships, trials and difficulties, met and overcome; with renewed consecration and determination to obey the voice of God in the uplifting of man in Japan; the Tohoku Gakuin, the youngest daughter of the Reformed Church in the United States, has life to live and to give." In reading this sentence one is puzzled to know which is the subject, Tohoku Gakuin or Mr. Hoy. The fact is that Tohoku Gakuin is Mr. Hoy, and we cannot tell the story of the one without telling the story of the other.

Mr. Hoy did not neglect the direct preaching of the Gospel. During a respite in his building operations, in the fall of 1889, he preached on the average twice a week.

It was in the summer of 1893, while resting at the seashore, that the suggestion came to him from Dr. Moore that the Mission needed a periodical. This led him to think how much more desirable it was that there should be one periodical representing all the Missions in Japan. The idea took possession of him and the *Evangelist* was born. His editorial work has been constantly interrupted by his distressing malady, and he never ceases to reproach himself for not making of the *Evangelist* what he hoped it might become.

The next year he became so weak that his reluctance to go home was at last overcome, and he returned to America for a vacation. Relieved of his asthma and stimulated by the bracing air of his own country, he did an excessive amount of touring among the churches, his head full of plans for the development of Tohoku Gakuin. In the mean time the great Japanese reaction against foreign influences began to tell on the work at Sendai. Mr. Hoy came back to find

even Mr. Oshikawa discouraged. He became exceedingly depressed and his asthma seized him periodically with such severity as even to endanger his reason and his life.

A little more than a year ago the Mission found it necessary to send him to China for a change of air. Entirely relieved of his asthma he began with intense interest to study the missionary situation there, then to importune his Church in letter after letter to send some one to Hunan. He would go himself, if no one else would. "On to China," is the title of his latest publication. This pamphlet and the letters on China are the ripest fruit of his life. It is not likely that he will be allowed to leave Japan; some one will go to Hunan soon, in spite of the attractions of America's new possessions.

In the hope that relief from every avoidable occasion of worry may restore his health or at least moderate the violence of his fits of asthma, his friends have urged him to give up the burden of the *Evangelist*.

Mr. Hoy's character defies characterization. He is as simple and trustful as a child; yet when it comes to business there is not a shrewder man of affairs to be found among missionaries. We have seen him rebuke a haughty Japanese professor for his "ungodly pride" until Sinai seemed to rumble again; we have also seen him stand up alone and plead the cause of the erring when all others had yielded to despair. He is genial and sociable, frank and candid; he has also a prodigious capacity to keep a secret when he deems it his duty to bear a burden alone. He is a man of sudden and powerful impulses, but a man of rock withal. For all his impulses are rooted in the love of Christ and kept within bounds by a spirit of sincere and fervent prayer and a scrupulous regard for the rights of his associates,

to whom he never denies the liberty he claims for himself. His acts are generally startling, but seldom mis-

taken. A born missionary leader,—long may he live to bless Japan!

CHRISTOPHER NOSS.



Conducted by Mrs. COROLYN E. DAVIDSON.

PLEDGE FOR BOYS.

"I pledge my brain God's thoughts to think,
 My lips no fire or foam to drink
 From alcoholic cup,
 Nor link with my pure breath tobacco's taint,
 For have I not a right to be
 As wholesome, pure and free as she
 Who through the years so glad and free
 Moves gently onward to meet me?
 A knight of the new chivalry
 For Christ and Temperance I would be—
 In nineteen hundred; come and see."

FRANCES E. WILLARD.

ATTENTION is called to the fact that Mrs. Large's address is changed from No. 4, Tsukiji to No. 6, Tsukiji. The number of girls studying and working in the Florence Crittenden Home at present has been increased to seven. Knitting is one other kind of work they are now ready to undertake, and, by Autumn, they hope to be able to do foreign plain sewing.

The For. Aux. W. C. T. U. Annual Convention will be held in Karuizawa this year, some time during the first or second week in August. It is hoped that many ladies will find it possible to be present.

In April, Mr. Miyama visited Yaizu, Mishima and Odawara; during meetings held at that time, eight persons signed the pledge in one

place and five in another. The evening mass meeting at Yaizu was presided over by Dr. Iriye, who, until three years ago, was accustomed to take strong drink freely. At that time, after hearing a lecture by Hon. Taro Ando, he decided to give up drinking and from that time to this has stood firmly on the side of temperance. At Mishima, a very old lady — Mrs. Mamiya — in spite of heavy rain and muddy roads, went to the station to meet Mr. Miyama, who says he is very grateful for the many kindnesses he so frequently receives from her, when being entertained at her house. At Odawara, a social gathering of the Temperance Society was held in the morning, and in the evening there was a very pleasant and profitable service in

commemoration of the third anniversary of the Odawara Temperance Society. This service was at the house of Mr. Futami, whose unwavering zeal and devotion in the Temperance cause is a source of great encouragement.

The monthly meeting of the Tokyo Temperance Society was held at the Ginza Methodist Church on the evening of June 10th. After Mr. Ando's address, Mrs. Large, being asked to speak, gave a short account of the effect of home influences on three of her schoolmates. One, the son of a wealthy family, gained an appetite for strong drink through the use of the beer which was brewed in the home every year. When grown, he opened a drug-store, but after two years' time, having nearly poisoned a family through a mistake in filling a prescription when he was under the influence of liquor, he gave up the business, and is now reduced to the necessity of seeking employment as day laborer on a railroad now being built. The second, also the son of a wealthy home, through drinking the cider stored in the cellar each Autumn, gained such an appetite for strong drink and afterwards for narcotics, that now he has to be kept in the country, far away from any place where it can be purchased. The third, was the son of a poor family; but the father and mother were intelligent and strictly temperate and taught their children that they should be the same. This son is now one of Toronto's millionaires, and in all the city no one is more honored and respected than he.

After Mrs. Large had finished, Mr. Ando said he was reminded of a similar instance that had come under his notice. Mr. Ukai then rose to say, that a short time ago, Mrs. Large, with others, had been invited to dinner by Countess Matsukata. At the table, the son said to Mrs. Large, "We understand that

you never drink wine; therefore we have ordered that no wine glasses be put on the table to-night."

Mr. Fujita, who sailed on June 16th for America, having been appointed Consul from Japan to a jurisdiction extending from Chicago as far east as Toronto, is a staunch temperance man. It is said that some time since, he was asked by the Japanese government to do some translating of communications relating to the wine trade between Japan and a foreign country and positively refused to do it. Mrs. Fujita, who goes with him, is a member of the Tokyo W. C. T. U.

A Yamanashi Ken Grape Grower, whose son signed the pledge against his father's will, was by the efforts of that son, brought to see the sin of wine making. He says from this year he will use his grapes for making jam.

Some time ago, the Hakodate Tem. Soc. sent a sum of money to the relief of individuals suffering from the ravages of a flood. Last month, the government, in recognition of this act, sent the society the sum of three *yen*, instead of a wine cup, the usual gift. May it not be that the petition sent to the Diet last February,—the petition asking that "a more suitable reward than a wine cup" should be given to a Temperance Society,—was the means of this different kind of acknowledgment being received?

The Advisory Committee of the Nat. W. C. T. U. at present consists of twenty members, of whom seven are foreigners, viz.: Mesdames Large, Topping and Davidson, and Misses Denton, Parmelee, Kuhns and Daughaday. A meeting of this committee was called on June 3rd to consult in regard to the *Woman's Herald*, a magazine which, as many know, Mrs. Yajima has carried on for several years, paying the deficit herself, when the cost of publication exceeded the money paid in for subscriptions. Re-

cently it has been thought that it would be well if it could be made more distinctively a temperance magazine. Some of the Advisory Committee strongly recommended that Mrs. Yamaji, the present editor, be allowed to take the magazine with her to Nagano, to which place she moves and publish it from there, for a year, as an experiment. One or two reasons for this course were as follows:—Mrs. Yamaji has proved herself more than usually capable for that line of work, the paper having increased in interest and usefulness under her editorship. Again, the guarantee deposit of money required by the government for the publishing of such a magazine is *yen* five-hundred in Tokyo, and only *yen* one hundred seventy-five, out of the city, which is quite a consideration at this time when there are so many ways to use money. The Executive Committee of the Nat. W. C. T. U. which consists of three foreigners and seven Japanese chosen from the Advisory Committee, were called to meet on June 10th. At this meeting it was finally decided that it would not be advisable to remove the *Woman's Herald* from the Capital, so there now remains the necessity of finding a new editor in place of Mrs. Yamaji.

Miss Kurimoto, Mrs. Large's translator, and an enthusiastic and useful worker, is now giving weekly instruction on Scientific Temperance in four primary Japanese schools and has also prepared one of her talks for publication as a leaflet.

Miss Kelly, M. D. who spent a short time in Tokyo in May, gave an address at the Joshi Gakuin, Banchō. Miss Mitani, the Secy. of

the Y. W. C. T. U., who listened to the address, was so impressed with some of the thoughts advanced, that she resolved to attempt a Reform Costume. In the interval of her school duties she worked busily for a week and had her Reform dress completed. She wore it at the afternoon session of the committee mentioned above, and many voted it an improvement on the regular Japanese dress.

A few days ago, we were all very much shocked to hear of the comparatively sudden death of Rev. Mr. Kobayashi, Pastor of the Canadian Methodist Church in Azabu. Many will remember the fine address he gave at the evening session of the sixth annual convention of the Nat. W. C. T. U. at the Kudan Church, Tokyo. In just two months from that time we were saddened with the news that he had passed from the work of this life to the eternal rest above. To us it seems that the temperance cause has lost an earnest friend and the church a faithful worker; but, although this is true, we can also know that "God makes no mistakes." His family and friends have our sincerest sympathy.

A card from Miss Parrish reports progress along the lines in which she is at present working, and the May "Life Line,"—the Burmah W. C. T. U. organ,—shows by various statements of facts, that the efforts of Miss Parrish and of other earnest workers in Burmah, to check sin and to remove temptation and to make less the opportunities for sinning in that land, have not been in vain, but are producing many encouraging results.



Human's Department.

Conducted by Miss ANNIE S. BUZZELL.

THERE is one public school exercise given each spring and autumn in Japan, which is exceedingly interesting and beautiful. This is called an "*Undokwai*," and is a day of field sports for children. The following description of one which we witnessed may interest our young readers in America.

At six o'clock the children of our family, who attended the public school, came up to our rooms to say "good bye," their faces fairly beaming and their black eyes dancing with joy and anticipation, as they pattered down the stairs and then clattered away on their wooden clogs, their tongues flying just as fast as American children's do when they are on their way to a picnic. All the school children gathered at their respective buildings, and forming in line, room by room, each with their teacher at the head, walked to a large open field just outside of the city limits. Some had several miles to walk. This field is smooth and green as a lawn and about a mile square, with a rope stretched around it, beyond which the spectators could not pass. At nine o'clock we went out in jinrikishas; and really it was as pretty a sight as I ever saw. Each school had a certain part of the field assigned it, and its name was posted up so that it could be easily found. In one place was the Second Street School, in another the Third Street, in another the High School, and yet another the Normal School, etc.; and

over each school waved its own flag, not the national flag, but that of their own school. In the center of the campus was the grand stand, where sat in state a visiting Prince and General, the Governor of the province, the Mayor of the city, the Board of Education, Regents and Judges. Next to this stand was a tall flag staff from the top of which floated the Japanese flag, a red sun on a white ground. A little below the flag four poles were fastened to the staff, and, extending in different directions, rested the other end on the ground. From these poles hung the flags of the various nations of the world. We were not a little pleased to see that the grand old Stars and Stripes occupied the place of honor nearest to the Japanese flag, at the point where the four poles met. All around the field there were children moving, and all moving in time, as, school by school, they marched out into the open space and formed for their exercises, each department watching only its own teacher and apparently oblivious of all the rest. Boys and girls were entirely separate in different departments. The older boys marched exceedingly well, carried wooden guns and were led by martial bands; but the small boys went pell-mell, helter-skelter, with a hop, skip and jump, anyway to get there, so full of life and fun and frolic that they led their poor teachers a chase. The girls, however, large and small, all did beautifully (of course),

keeping step and marching in perfect time, while the whole field rang with the national song, sung by twelve thousand childish voices.

Once out in the open field they formed in various positions for various exercises. One school would be in a ring, singing and making all kinds of pretty graceful motions. Another school would be singing a different song, one would be playing ball, another bean bag, others some different games; while at the same time two schools would be going through with their beautiful intricate marches, all in perfect time and all singing at the top of their voices. At the same time the older pupils were having their calisthenics, some with dumb-bells and some without, all counting "ichi, ni, san, shi," every movement made together and with a freedom and grace that all the practice possible would not give to Americans.

These twelve thousand children did not include the ragged street children. These do not go to school, for, to say nothing of the clothing question, they cannot spare money enough even for the tuition, although for the poorest people it amounts to only four or five cents a month. The child's tuition is rated according to the parents' wealth. We have ten little girls who attend the public school and pay a different amount of tuition for each one. At this *undokwai*, inside the rope were the groups of clean, pretty children in their holiday dress, the boys looking so quaint and old in their pretty *hakama*, which is a garment worn by gentlemen, especially teachers, students, etc., and is about one fourth pantaloons and three-fourths skirt. Most of the boys wore caps, but the girls were all bare-headed and their hair ornaments were

of all shapes, sizes and colors, while their bright *obi** made them look like so many gay flowers. Outside the rope were swarms of ragged, dirty children looking on at the pretty sight, their bodies alive with vermin, their heads often covered with great scabby sores. The larger part of them carried babies on their backs, just as filthy as themselves, but not always ragged, because they wore no clothes at all, but were tied on a brother's or a sister's back, under the ragged clothes. Whenever we stopped we were soon surrounded by these poor miserable creatures, who seem never to tire of gazing at the "barbarians." I pitied the poor little waifs outside the rope as much as I admired the bright faced, pretty children within.

At noon they ceased their exercises and ate their lunches. *Manju*, a cake made of bean-curd, of which children are very fond, was brought in cartloads and given to them. In the afternoon there were more games and exercises and races, and then the governor made a speech and awarded the prizes. When all was over a tired set of children marched back to their school houses. And I have not been out of the work myself for so long but that I could imagine that there were some aching heads and weary bones among the teachers as well. All had a holiday on the following day, that they might rest from their fatigue.

* [The *obi* is the long sash which is passed twice around the waist and then folded and tied up into a great pillow right in the middle of the back. A baby has only a narrow belt which is tied around to keep the dress together, but, as the child grows older, the *obi* is made wider and wider until they become young ladies. The Japanese women are very particular about the *obi*. Some are very beautiful and expensive. A woman's wealth and station is judged by her *obi*.]



THE JAPANESE FAMILY SYSTEM.

[The translation of the new Civil Code of Japan into English by Mr. J. H. Gubbins, C. M. G., of the British Legation, Tokyo, has been completed by the publication of Part II, which covers Books IV and V, relating to the subjects of Kindred and Succession. This translation of the Civil Code, as a whole is, of course, very valuable, not to scholars merely, but also to all foreign residents, who, in so many ways, will be brought under the scope of its operation. But Part II has an additional value on account of the able monograph on the Japanese family system which constitutes the introduction of 59 pages. A great deal has, of course, been written on this interesting subject by various persons; but this essay has condensed for the busy man the results of the minute investigations of scholars. After a careful perusal of this Introduction, Christian workers and all others who are interested in the spread of Christianity in this Empire, will be able to appreciate more fully the power of the family idea, which, whether in ancestor worship or in family councils, is so often a serious obstacle to Christian work. It seems quite evident that some Japanese who are desirous of learning and accepting the truth as it is in Christ Jesus, but are unable to break away from the tyranny of the family system, deserve less to be condemned than to be pitied, and that those who have the courage to declare themselves free from this bondage are real heroes. It is certainly to be hoped that the prognostications of Mr. Gubbins and others are correct,—that “the family system has entered upon the period of its decline,” and that even the regulations of the Civil Code are elastic and may be honored more in the breach than in the observance. We quote a few paragraphs and recommend our readers to study the entire Introduction.—Editor.]

THOUGH the word “family” in Japan has not the same variety of meanings as with us, it includes two of our conceptions, that of a group of persons descended from a common ancestor, and that of a household. But in its legal sense the word denotes something to which we have nothing analogous. It means a group of persons bearing the same surname, and subject to the authority of one who is the head of the family, and who may or may not be the common parent or ancestor; and it is in this sense that the term “member of a family” is used in the Code. This family, which may be comprised in one household, or may embrace several, may be the main branch of

the parent stock or only a cadet branch. In either case it constitutes what is known to the law as a family. Succession to the headship of it is regulated by strict provisions, and the person who is its head is invested with certain well-defined authority. Kinship is not essential to membership in this family group, for the law provides that a relative of an adopted person may under certain circumstances become a member of the family which the latter has entered.

There is, however, another and larger family group, which consists of all those who stand towards each other in the position of kindred as defined in Article 725 of the Code. [Blood relatives within six degrees of relationship; husbands and wives; relatives by marriage within three degrees of relationship.] In this latter group, which finds its embodiment, so to speak, in family councils, lies to a great extent the key to the real position of the individual in Japan.

The Japanese family system is thus a combination of relatives into two groups, and every Japanese, therefore, is to be regarded in two capacities; first, as a member of the smaller family group—the legal family—and as such, unless he is head of the family himself, subject to the authority of its head; and secondly, as a member of the wider group of kindred, with whom he is closely connected by rights and duties, and as such, whatever his position in the family may be, subject in certain matters to the control of family councils. But the position of a Japanese in his dual capacity, as a member of both the smaller and the larger family groups, has little in it of the permanency and stability which are found in our family life, being not only affected, as with us, by marriage and divorce, but also liable to constant change, by the separation from the family which

occurs as the effect of adoption, and its dissolution, of succession to the headship of the main branch of a family, of the establishment of a fresh branch of a family, and of the resuscitation of a family which has died out, by abdication, and by the conditional liberty given to a person to change his family allegiance, so to speak, and transfer himself from the authority of one head of a family to that of another. * * * * *

And the artificial character of both groups is heightened by the frequency of adoption, which, though very far from being an indissoluble tie, must, so long as it exists, be regarded as a fiction.

(To be continued).

JAPANESE LITERATURE.

ONE of the most valuable books recently issued upon Japan is W. G. Aston's "History of Japanese Literature" in the series of "Literatures of the World," edited by Edmund Gosse, and published by D. Appleton and Co., N. Y. City. The authorship of the book is sufficient guarantee of its thoroughness and scholarly value. "Forty years ago no Englishman had read a page of a Japanese book" out of "a voluminous literature, extending over twelve centuries"; but since then such scholars as Satow, Mitford, Chamberlain, Dickens, Dixon and others have exploited certain portions of that literary field; and now Aston has favored us with a most interesting and educating sketch of the general subject. This book ought to be on the study table of every one who desires to obtain a knowledge of Japanese thoughts and ideas and the modes of expressing their sentiments and opinions. The reasonable price of the book places it within reach of a large number of readers. Mr. Aston, in the preface, explains some of the diffi-

culties which beset the path of translators, "even when they have a competent knowledge of the language," in reproducing metaphors, allusions, quotations and illustrations which are distinctively Oriental. He says: "In the world of thought and sentiment, the differences, though less tangible, are even more important. Take the Japanese word for conscience, namely, *honshin*. It means 'original heart,' and implies a theory that man's heart is originally good, and that conscience is its voice speaking within him. The words for justice, virtue, chastity, honor, love, and many more ideas of this class although meaning substantially the same as with ourselves, must yet be taken with differences which are necessarily lost in a translation." These are vital points that are too often unappreciated or forgotten or ignored by those who are trying to lead the Japanese into better moral and religious ideas.

The periods of Japanese literature with their characteristics are as follows:—Archaic Period (before 700 A. D.) songs and Shinto rituals; Nara Period (Eighth century), poetry cultivated; Heian or Classical Period (800-1186), the most glorious era; Kamakura Period (1186-1332), marked by a decline of learning on account of civil strife; Nanboku-Cho and Muromachi Period (1332-1603), the dark age, for the same reason; Yedo Period (1603-1867), the time of the great revival of learning; and the present or Tokyo Period (since 1867), showing recent development under European influence. Japanese literature, as a whole, is that "of a brave, courteous, light-hearted, pleasure loving people, sentimental rather than passionate, witty and humorous, of nimble apprehension, but not profound; ingenious and inventive, but hardly capable of high intellectual achievement; of receptive minds endowed with a voracious appetite for knowledge; with

a turn for neatness and elegance of expression but seldom or never rising to sublimity."

The Archaic Period of Japanese literature left only a few literary monuments; but these include the songs of the *Kojiki* and the *Nihongi*, as well as the Shinto liturgies. The latter, says Aston, "although prose, are in some respects more poetical than much of the contemporary poetry." And he adds that "the earliest Japanese literature presents two imperfectly differentiated types—a poetry which in metrical form, thought and diction is not far removed from prose; and prose compositions which contain an appreciable element of poetry."

We might say more about this most instructive book, but shall refrain at present. We have marked a few of the most striking and valuable passages, like those quoted above, for reproduction when our space will allow.

THE CROSS IN JAPANESE HERALDRY.

[The following article appeared in the *Japan Times* about a year ago, and seems to be a translation of an article which had been printed in the *Nippon*. Although the writer's inferences from similarity of shape do not appear to be fully warranted in every instance, yet the article as a whole possesses considerable interest and value to students of the influence of Christianity in Japan. We accordingly reproduce the article almost entire, including several woodcut illustrations. —Editor.]

ONE of the most striking objects for the attention and admiration of rustic wayfarers along the highways of Tokaido, as well as to the frivolous sightseers in the streets of Yedo, in the old feudal days, were the heraldic bearings of the Lord of Satsuma—a golden ring encircling a golden cross. As they looked on the thousands of *Kagos* and *Norimonos*, and innumerable baskets and boxes loaded with the parapher-

nalía and the impedimenta of the army of knights and retainers which formed the brilliant train of that mighty lord, they little suspected that the glittering heraldic crests that enhanced the brilliancy of the cavalcade, the so-called "Satsuma's Bridle-bit," were mementos of the Christian influences by which that feudal clan was once swayed.



The crest passed by the name of a "Bridle-bit," which it resembles, simply to avoid giving umbrage to the Tokugawa family, which had pledged itself to the uprooting of Christianity from the hearts of the people.

A writer in a recent number of the *Nippon* makes a study of this class of heraldry used by the noble families in Japan, which retain the marks of Christian influence in the varied forms of a cross. Lord Shimadzu's bearings, thinks the writer in the *Nippon*, were as early as 1650 or thereabout a simple (Japanese) figure for ten, within a concentric circle, whilst a branch of the family used merely a cross. We



We would not at all be surprised to find that Satsuma, where Christianity was first introduced by Spanish traders, had kept this relic of Christian days in its heraldry; for the pioneer Catholic fathers in Japan are said to have given their knightly converts new heraldic bearings. By some authority, even the so-called "Inverted sword" on the summit of mount Kirishina is believed to have been planted by some Christian zealot of the realms. Nor are we surprised, says the writer, that the Yamaguchi family, descendants of the Ouchi of Suwo Province, who had adopted later the name of the place, should be all using some form of a cross. It was there that St. Francis Xavier found the most successful field for his work.

In contrast to these two, we are somewhat surprised to find crosses under slight disguises used among the *Samurai* of the *Hatamoto* class, or the families that formed the Body Guard of the *Shoguns*. Such was the case with the *Hatamoto* family of Tada, which traces its genealogy to the Genji of Settsu Province, who were all at an early date converted to Christianity. In fact the Settsu Genji all employed a cross very extensively among their many branches. Other knights of fame such as Ukon Takayama, Murashige Araki, Hiyo-shide Nakagawa, Shuri Miyoshi, Danjo Matsunaga and others of the provinces of Kawachi and Settsu are known to have been among the most fervent followers of Christ in the earliest periods. Of these families, that of Nose had its descendants among the *Hatamoto Samurai* who used a cross with notched ends, or in the form of an English Saltier with its ends indented. Others of the same family had the voided cross filled in black and upon it charged a smaller white cross somewhat in the style of the English Cross Cléché with the notched ends.



That these three are all of Christian origin is proved by the fact that the Nose family formerly used one called Twelve-Eyed Tie enclosed in a doubled circle as shown by the accompanying figure. This was changed to the cross form about 1560. Then it was called by the evasive name of "Notched Bamboo Cross."



Other *Samurai* of the *Hatamoto* families, such as Okamura, Matsuno, Sudzuki and others, bore the same crest. One of them, by name Hiraoka, descended also from the Settsu Genji, began to use the bearing of a voided cross in a concentric circle. The same bearings were

used by the Yagai and the Takazawa families, both of the *Hatamoto*. This is the same form as used by the Shimadzu family. Another *Hatamoto* family used a Latin cross, with the horizontal piece nearer the upper extremity, and separated by a very narrow space from the inclosing



ring. This family as far back as the Ashikaga days used a peculiar crest, as in the



figure. Still another family—Nonoyama—used, as late as 1750, a notched cross in a ring,



but later on the cross lost its notches, and became voided, and



the ring was also voided so as to become a concentric circle; later still the lines bounding the voided cross were connected at the centre.

(To be continued.)

The present position of the Salvation Army in Japan is 41 officers, 11 corps, 7 outposts, and 2 social institutions.

* * * *

The Ideal Missionary.—Rev. John E. Clough, D.D., the head of the great Baptist missions at Ongole, India, writes: "Beloved Dr. Jewett, when I first came to India, often said to me, 'John, don't do anything in India yourself which, after teaching others, if patient, you can get them to do even fairly well.' It is not always the missionary who tries to do the most *personal* preaching who is the most efficient missionary. To teach others to work, to set them at it and to keep them at it, is perhaps the most telling work of the ideal missionary."—Bapt. Miss. Mag.

THE WORK OF THE SALVATION ARMY AMONG FOREIGN SEAMEN AT YOKOHAMA.

By MRS. ADJUTANT ELLIS.

[Read at the Ladies' Conference, Yokohama,
May 27, 1899.]

The Beginning.

Like nearly all the branches of our operations throughout the world, our work in the Settlement among seamen has been the natural outcome of an effort to meet a pressing need, rather than a cut-and-dried, pre-arranged business.

The first contingent of Officers sent to Japan were especially commissioned by the General for the native work, and it was only as some of them occasionally visited the Settlement in the course of their duty, that they became acquainted with the almost unchecked evil being wrought by drink and other vices. The scenes of disorder, the fightings and the general rioting among the seamen who visited the port, were carried on to such an extent as to secure for a portion of the Settlement the undesirable but well-deserved name of "Blood Town," through which no respectable lady cared to pass. Not only was this state of affairs felt to be a distinct drawback to Christian work amongst the Japanese, but, as it is altogether contrary to the spirit of the Salvationist to see such evil and sin without strongly desiring to do something practical in the way of combatting and conquering the ill, an effort was accordingly made. Religious meetings were held two or three times weekly, and here experience gained elsewhere in dealing with the rougher and lower classes proved to be true of "Jack ashore" also, viz: that there is a great deal more of the physical than the spiritual developed in him, and that the way to his soul is very often through his stomach,—in other words, that a good dinner proves an excellent prelude to a few words

of good advice. In the meantime Salvationists in the English and American Navies having learned that our Officers were working in the Country, were anxious that something should be done for Naval men on the lines of our work at Gibraltar, Malta and elsewhere. These two needs combined made a strong appeal to the heart of Colonel Wright, then in charge of Army operations in Japan, who reported the matter to the General, stating that it was not possible for the Officers set apart for the Japanese branch to run effectively an organized work for Foreign seamen, and, asking that, if it was considered advisable to establish our Naval and Mercantile work here, the General would please send Officers to take charge. Eventually my husband and myself were appointed from Gibraltar.

Drink Headquarters Captured.

At this time arrangements were made to purchase the combined businesses of Saloon keeper, Guaranteed seamen's boarding house keeper and reshipping master carried on by Mr. Kernan at the Pacific Hotel. This was regarded as a bold, aggressive attack, involving on our part both strong faith and the shouldering of a heavy financial responsibility. It will however be well known to most of you here that this Hotel was by far the largest, and also ranked first, among the drink-selling establishments of "Blood Town". To capture this headquarters of the Drink appeared to be a most advisable and necessary step even at some risk, and eventually the purchase was made for 5,000 Yen. The response of the Community to our appeal for funds towards the refitting and furnishing was immediate and generous, and an evidence of approval.

The Guarantee Boarding Business.

It will be as well to explain here the system called the "Guarantee

Boarding Business" that was then in operation for dealing with Merchant seamen. It is usual for seamen when engaging for a voyage to Japan to sign articles for the double journey, but on arrival here after a voyage of several months the men desire to secure their money, get ashore and have a change of ship for the return voyage; often for various reasons it was convenient to the Captain to agree to cancel the contract and give the men their discharge at this port, but the Consuls could only consent to this being done on condition that the Captain provided a Boarding Master who would guarantee to keep them and that the men should be found another ship outward in due course, and not become chargeable to the Consulate within so many months.

Our Relation to the Drink Question.

The attitude of the Salvation Army towards the Drink is well defined, we give it no quarter. No one can be a Salvationist who has anything to do with it. One of the first things we did after taking over the Pacific was to give notice to the Boarders that Drink could neither be supplied nor allowed in the House. A large decrease in the profits of the establishment was not surprising; but of the terrible conflicts that followed it is impossible to speak in detail, it was for weeks more like a continual battle with beasts and devils, and only strong faith in God and righteousness kept us going. The House was full of Boarders who had been previously encouraged to drink as much as they wished, the more the better for the proprietor; drink to them was more precious than food, clothing, or anything else, and to be suddenly deprived of easy means of obtaining it was like robbing a wild beast of its cubs. At times they acted more like madmen, and there

was little rest to the Officers by night or day for the first few months. Our patience and faith were sorely tried, while the furniture and property generally suffered damage to an extent of several hundred *yen*. Gradually, however, by firmness and patience, discipline and order prevailed so that it would be impossible to have a repetition of the strife and struggles of early days. The men have come to recognise that in the long run we are their friends. It was not possible altogether to keep the men from drinking, seeing that we could not refuse to allow them to draw some portion of their money weekly; but in this we were able to exercise a reasonable control by limiting the amount given out weekly and by personal persuasion urging them to use their money in a better way. Although chafing under it at the time, the men have profited by our control, for they have found that they had not only good clothes in their kit when they reshipped, but in not a few cases actually had money to their credit—a thing that almost on principle was not allowed to happen under the previous management. In cases of married men we have succeeded in persuading them to send money to their families.

The men that we work among consist of four classes viz;—Beach-Combers, Distressed Men, Merchant seamen, and men of the Navy.

(To be continued.)

Tokyo hair dressers observe the 17th day of each month as a holiday. This is a strict rule of the guild; and an infringement thereof is punishable by a fine of 1 *yen*. An exception, however, has been made, in one instance at least, in the case of a foreigner, because the 17th was Saturday and the foreigner would not be shaved on Sunday.

NOTES.

The Red Cross Society's new hospital ship *Kōsai Maru* has arrived at Nagasaki. She is to be chartered by the Nippon Yūsen Kwaisha and put on the Hongkong-Vladivostock line.

* * * *

The fact that the first two *Kumi-ai* churches organised in Japan have just celebrated the twenty-fifth anniversary of their organisation, in Kobe and Osaka, respectively, suggests a brief statement of their present condition. There are now connected with this associated body seventy-two churches, thirty-three of which are self-supporting. There are thirty-five ordained pastors, and over ten thousand members. *Yen* 21,937 was contributed by these churches for all purposes last year. The two oldest churches in Kobe and Osaka, which have just celebrated their twenty-fifth anniversary, have about five hundred members each. The Osaka church has just made its pastor, Rev. T. Miyagawa, a present of about 1,000 *yen* and given him a vacation of a year, and he is to visit the United States. Two of the original members of this church were present at the anniversary exercises, and took part, one of them being eighty-three years of age. The pastor expressed for the church the determination to be twice as earnest and active in the future as they had been in the past. At the anniversary exercises in Kobe, nearly two hundred members of the church arose in token of their pledge to each try to lead at least one person to accept Christianity during the present year. When a body of self-supporting churches numbering over thirty has been gathered in twenty-five years, and as many more which are largely self-supporting, it cannot be said that mission work is a failure in Japan.—*Japan Mail*.

THE SOCIAL EVIL IN JAPAN.

This is the title of a valuable pamphlet by Rev. U. G. Murphy, of Nagoya. It costs only 15 *sen* in English and 5 *sen* in Japanese for a single copy; in Japanese, more than 10 copies, only 3 *sen* each. It ought to be widely distributed among Christian workers and sociological investigators. For sale at M. E. Pub. House.

PERSONALS.

[We shall be pleased to receive items for this column, which is intended to enable us to keep posted on the movements of our friends—Editor.]

The home address of Rev. J. G. Cleveland, of Yokohama, and Prof. J. O. Spencer, of Tokyo, is 150 Fifth Ave., N. Y. City; that of Miss Florence E. Singer, of Hakodate, is 710 W. York St., Philadelphia; that of Miss M. S. Hampton, also of Hakodate, is 88 Prospect Ave., Grand Rapids, Mich.

Rev. J. L. Dearing, of Yokohama, may be addressed "Care Rev. Henry Hinckly, Roslindale, Mass.,"; Miss Florence E. Duffield, of Osaka, at 1535 Masonic Temple, Chicago; Rev. S. W. Hamblen, of Sendai, at Conway, N. H.; and Miss M. A. Clagett, of Tokyo, at Litchfield, Ky.

Mr. Galen M. Fisher, Secretary of the College Y. M. C. A. Union, should be addressed at 22 Nakano Chō, Ichigaya, Tokyo.

Miss Mary F. Denton is now stationed at Tottori, and Miss Fanny E. Griswold at Macbashi.

Rev. and Mrs. J. C. Brand have been transferred from Tokyo to Mito, where they are now residing.

Miss Hanna Anderson, who has lately returned from America, has located at Takayama, Hida, to fill the place vacated by the return of Rev. Mr. Bergstrom and family to America.

Rev. W. S. Worden, M. D., of Tokyo, is said to have been the first foreign physician to apply for a license to practice medicine after July 17. Drs. W. N. Whitney and D. Macdonald, both of Tokyo, have also made similar applications.

Among the newly elected Members of the Tokyo Municipal Assembly is Prof. Torajiro Watase, Principal Tokyo Baptist Academy. He is the only Christian in that body. Prof. Watase is eminent, not only in educational, but also in agricultural matters. Many of our readers will, no doubt, be interested in his advertisement of plants and seeds on another page.

Miss Kate M. Youngman has returned from her furlough in America, and will resume her work in Tokyo next fall.

Rev. A. D. Woodworth, M. A., of Tokyo, returned to America by the "Olympia" June 30th. His present address is Merom, Indiana. Mr. Woodworth's permanent return to America was necessitated by the fact that Mrs. Woodworth is unable to endure the climate of Japan. They came to Japan in the summer of 1892.

Rev. and Mrs. G. I. Keirn, of Boston, have come out to reinforce the Universalist Mission, and have been stationed in Tokyo with home in Ushigome.

OBITUARY.

We are grieved to be compelled to record the death, on June 7, of the Ven-Archdeacon Warren of Osaka. We refrain now from any mention of this veteran's career, because we have been promised a sketch of his life and work for our next issue, in which will also appear a sketch of the career of the late Dr. Rhees, of Kobe.

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TABLE OF CONTENTS.

SALUTATORY	195
DISSENTED JAPAN	196
TREATY OF COMMERCE AND NAVIGATION BETWEEN JAPAN AND THE UNITED STATES OF AMERICA	199
REV. WILLIAM E. HOY (with portrait).—By Rev. Christopher Noss	206
WORLD'S W. C. T. U.—Conducted by Mrs. Carolyn E. Davidson	210
WOMAN'S DEPARTMENT.—Conducted by Miss Annie S. Buzzell	213
THE JAPANESE FAMILY SYSTEM	215
JAPANESE LITERATURE	216
THE CROSS IN JAPANESE HERALDRY (illustrated)	217
THE WORK OF THE SALVATION ARMY AMONG FOREIGN SEAMEN AT YOKOHAMA.—By Mrs. Adjutant Ellis	219
NOTES	221
THE SOCIAL EVIL IN JAPAN	221
PERSONALS	221
OBITUARY	222



THE VEN. ARCHDEACON WARREN.



The Japan Evangelist.

VOL. VI.

AUGUST, 1899.

No. 8.

THE VEN. ARCHDEACON WARREN.

[From the C. M. S. Japan Quarterly.]

THE late Ven. Archdeacon Warren, whose sudden death has left us all mourning the great loss thereby sustained by the Mission and the whole Church in Japan, was born at Margate in Kent, on March 22nd, 1841. He was trained for his Missionary life at the C.M.S. College at Islington in London. He was ordained deacon by the Bishop of London, on St. James' day, July 25th, 1864, and read the Gospel at the ordination. He left for Hongkong soon afterwards, in a sailing vessel, via the Cape of Good Hope, and reached that colony after a voyage of one hundred and thirty five days. He at once threw himself actively into the mission work there, learning the language, building and opening St. Stephen's Church. He was ordained to the priesthood there by the Bishop of Victoria on December 1st, 1867. After about three years' work, his health gave way, and he had to return to England, where he engaged in parish work in two parishes successively; then, his health having been restored, he was sent to Japan, and arrived in Kobe on Dec. 1st, and moved to Osaka on Dec. 21st, 1873. "He was warmly welcomed by the American Episcopal and American Board missionaries, who were already located there, and shortly after his arrival was cheered by witnessing some of the first Christian baptisms in that city." After about twelve months' hard study of the language

he was able to begin preaching to a few people in his own house on the Concession. On May 30th, 1875, a little chapel or mission-room was opened at the back of his house where evangelistic work was carried on for many years. The first converts here were baptised on June 25th, 1876, when six were admitted into the Church of Christ. From that little beginning he saw the mission and the church grow and expand till it has reached its present dimensions. As Secretary of the whole of the C.M.S. Japan Mission for so many years, he was intimately acquainted with the work in every part of the country, and every one naturally went to him for advice on every occasion of difficulty. There are certainly but few of at least the older members of our mission who do not feel that they have lost one whom they looked upon and loved as elder brother. We do not grudge him his well earned rest, the fulfilment of the deepest desire of his heart to be with Christ which is very far better; only we feel lonely and bereaved, but the Master liveth and He is ever with us; and He who trained our brother who is resting, and endowed him with special gifts, can and will train and endow others to take his place and carry forward the work His servant so well began.

The following account of Archdeacon Warren's death by his son, and memorial notes from a few friends, and resolutions of condolence will be read with interest by his many friends.

From the Rev. C. Theo. Warren.

The few lines which follow have been written in order that our many friends may have an opportunity of knowing the main facts with regard to the sudden Home-Call of my dear father.

It was on Friday, June 2nd, that my father and Mrs. Warren left Osaka for Fukuyama, where special preachings to non-Christians were to be held on Sunday and the three following days. Everything went well till the Tuesday when my father, in the very best of spirits, went out with Mrs. Warren and Mr. P. O. Koyama to look over the house formerly occupied by the Rev. S. Swann. Mr. Koyama opened the door leading to the cellar, and whether it was that my dear father did not realise the nature of the stair case, or that the change from the bright outside somewhat obscured his vision, we can never know; but without warning he fell down a distance of some 8 or 9 ft., bruising his head in doing so. He was at once assisted to his feet, and after resting for a short time walked back to the house occupied by the C. M. S. ladies, complaining of severe pain in his head. This was between 11 and 11.30 a. m. On reaching the house, he at once went upstairs and taking off his coat lay down on the bed. A local doctor was immediately sent for and arrived in a few minutes. By this time the patient was gradually losing consciousness, his last words being "What does he say?", meaning the doctor. Telegrams were at once sent off summoning me from Osaka and also Dr. Knocker from Kobe. The doctor accompanied by Mr. F. Parrott and myself arrived at Fukuyama shortly after 2 a.m. on Wednesday, the 7th. The diagnosis made by Dr. Knocker entirely agreed with that made by Dr. Kubo, the local practitioner, and from the first they could

hold out no definite hope of recovery. At 6 p.m. Mrs. Chapman arrived from Osaka, as did also the Rev. T. Makioka, who came as the representative of the Japanese workers in Osaka. As the evening wore on, it was evident to those of us who were watching by the bed-side that the end could not long be delayed, but again and again the extraordinary vitality of a strong constitution displayed itself, and it was not until one o'clock on the morning of Thursday, the 8th, that he fell asleep. [The medical certificate gave cerebral compression after a fall, as the cause of death.] Arrangements were made and everything was ready for the interment to take place at Kobe, when without previous warning the railway line between Fukuyama and Kobe was damaged in two places by heavy rain, thus rendering through communication impossible; and it therefore became necessary to find a last resting place for the remains of our dear one at Fukuyama itself. Great credit is due to the local officials who did all that they possibly could to further our wishes, and who shewed great sympathy and kindness, and by 3 o'clock in the afternoon every preparation was completed. The first portion of the service was in Japanese and was conducted by the Rev. T. Makioka; about 50 Japanese were present, of whom some 30 were Christians. At the grave side the Rev. J. Williams officiated in English, with the exception that the Lord's Prayer was said in Japanese. The hymns sung were "The Lord is my Shepherd," and "Rock of Ages," both in Japanese. The text on the pillar at the head of the grave was "We wait for the Saviour Jesus Christ and His coming from heaven." Thus we left our dear one resting, on that quiet hill side, "in sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ."

From Miss Oxlad.

May a grateful heart pay a tribute to an honoured memory in the name of old friendship? I believe I must be an older friend than anyone else in Japan, inasmuch as my recollections of Archdeacon Warren go back to 1865, when he came a young missionary to Hongkong. I knew him in the intimacies of home and work, for the three years he spent there; in the laborious and successful study of the language, the building and opening of St. Stephen's Church, the first baptisms within its walls, the disappointment of illhealth, interrupted work, and return to England. But the work he began went on, and still goes on in other hands, as all true work does.

I saw him too in the interlude of the five years' English work at home, the same bright energetic spirit throwing itself as heartily into first one and then another sphere of partial labour. And then again was I intimately associated with him and his, during the early years of the Osaka Mission. I saw the church grow from six to one hundred and sixty seven, and was witness of the painstaking personal watchfulness over the spiritual leading of every one of the converts, with the mingled joys and anxieties which are the portion of every faithful pastor.

The later and wider developments of the work I have heard of always and seen once; and feel, as doubtless many others are feeling, that the removal of a central figure from its midst is not so much dismay at a sudden loss, as gratitude to the God who enabled him to begin and carry on so fruitful a mission.

"God buries His workmen, but carries on His work."

"What he is now we know not. He will be a beautiful likeness of the God that gave him work to do, which he did so well."

"My friends have come to me unsought.

The great God gave them to me."

From the Right Rev. Bishop Foss.

So much will doubtless be said, by other friends of the Archdeacon, about the various aspects of the work he has been permitted to do for the cause of the Lord Jesus in this land, and the many talents with which he was endued to enable him for this service, that I can hardly hope to add much that has not been touched on by others. It is a great thing to call to mind how largely his work was at first that of a pioneer. There was no work in connection with the English Branch of our Church when he first came in 1875, and since that time there have been over 2000 persons baptised in Osaka and the West; and it has often seemed to me very remarkable how many there are of the older Christians, and not of our Communion only, who trace their first interest in Christianity to words heard, or books received, at the little church in Kawaguchi (Osaka).

In the preparation of our Prayer-book too, not only was he one of the first committee of translation, but long before that he had published a scholarly translation of the collects, which was used throughout the Church and in a measure formed the basis of the style in which the book as a whole was afterwards translated.

The first hymn-book too, published in this part of Japan, was the tiny book of 32 hymns which was printed for his church, all the hymns, whether translations or originals, being prepared by himself, and many of them being still in use.

Though of course in early days it was not possible to think of establishing a Japan Church, yet he was always eager to promote the closest relations possible between the members of the three mission boards at work in

or near Osaka; and it was in his house that the resolution was passed which eventually enabled the English and American Church missions to have one prayer-book in Japan.

I should also like to allude to his readiness and thoroughness in helping his fellow workers. However full of work he might be, he seemed always able to throw himself into sympathy with those who came to him for advice, and if he undertook any special work beyond his own duties, it was always done with as much fulness and thoroughness as if it had been his only duty. I remember one of his fellow workers in the early days, saying that, when discussions upon her work came up from time to time, though she had no opportunity of stating her views beforehand, she always found that he had so studied the subject, and provided against difficulties, that there seemed nothing more to be said, but simply to agree to the resolution or rules which were already prepared, and which amply satisfied her anxieties.

It would be difficult too fully to speak of the diligence and care with which in the midst of much business, at times of needed rest, he examined for doctrine and worthy modes of expression, not only the Church Hymnal at present in use, but also the hymns new and old which are being prepared for the new Church Hymnal, in which he took so much interest.

Others will speak of his unrivalled knowledge of the language and of the people of this country, of his tact in dealing with men, of his power of grasping difficulties and dealing with them, of his readiness in discussion, and of the simple, humble earnestness of his Christian life. We can only pray that God may vouchsafe to raise up workers, native and foreign, to take up and carry on each part of that work in which he has been hitherto used as an instrument. For himself we can but say, "He was not, for God took him."

*From the Right Rev. Bishop
Evngton.*

It must be the feeling, I think, of every one that the sudden and lamented death of the Ven. Archdeacon Warren has removed from among us one of the ablest of the clergy of the Japan Church, and has caused a gap in the ranks of the C. M. S. missionaries in this land, as well as in the circle of many friends, which it will seem impossible to fill. To myself it is like the loss of an elder brother. Osaka will never be the same quite to me with his familiar figure removed, and many others will share the feeling.

The Archdeacon had been in the country thirteen months when I arrived and was already settled in Osaka. I was received into the family, of which I remained a member for three years and a half; then the growth of the younger members made it necessary for me to remove elsewhere. It was from him I got my first hints about the acquisition of the language, when the only books for beginners were Aston's Grammar of the Colloquial and Satow's "Conversations." It was from him too I got my first lessons in carrying on Christian work in a heathen country. When I arrived he had made some progress in the colloquial, having given the same diligent study to it that he had previously given to Chinese, of which a gentleman once said to me, that he had acquired more Chinese in three years than any man could with impunity; the result of that study in China was a return to England for four years. To this earnest study we must add his great imitative faculty. It was quite possible to detect the influence on his tone after a long walk with an American fellow missionary.

Although only just one year had elapsed since his arrival, he was beginning preparation for active work. A small building was in course of erec-

tion at the back of the house, but opening on to one of the chief thoroughfares, in which after the spring he began to receive visitors and to preach on fixed and other occasions. Towards the end of the year I commenced to take a share in receiving the callers, but not in the preaching. He did not however, wait for the completion of this building; his first sermon was preached in the drawing room of No. 3 Concession, Osaka, about a fortnight after I arrived; a written sermon lasting an hour, to an audience of those with whom he had become acquainted in matters of domestic business. The first six converts were baptized in the following year, and three of the four families represented opened their houses for preaching, making new centres for work without charge to the Society. The rest of his work, the building of Trinity Church and its removal, together with much else of interest, I pass over as familiar to those who knew the growth of C. M. S. work in Japan.

In 1880 the Archdeacon went home with two of his sons to place them at school, and on his return he was summoned to Tokyo to take over the Secretaryship of the Mission from Mr. Piper, who was ordered to England suddenly. This post he filled with great ability, with the exception of an interval of a little more than three years, and during one or two furloughs, till the increase of Episcopal Jurisdictions resulted in the division of this work in 1895.

He was a man with a ready pen and also of ready speech, which, with his power of organization and tact, full as he was of holy zeal and spiritual energy, made him a prominent member of the missionary body, and always one of the leaders. His exceptional acquaintance too with the colloquial secured for him a hearty welcome at all arrangements for any series of special preachings. Further his genial manner, his ever ready

hospitality, his unwavering friendship were widely felt and appreciated. He might always be counted on when help was needed if it were in his power to give it.

Outside the family circle there are few who will feel more than myself the loss of a real friend, and the loss to the C. M. S. and to the Church of Japan. We look around in vain to see who can take his place, there is no one who will combine all that was found in him of experience and readiness and spiritual power. We can only say that our Heavenly Father is allwise, and in that wisdom He has called his servant to a higher sphere, and has doubtless some great purpose of mercy for His Church as well as for the individuals who mourn his loss.

From the Ven. Archdeacon Shaw.

By the death of Archdeacon Warren the Church in Japan has, to human view, sustained a loss the seriousness of which it is difficult to estimate. Owing to his transparent fairness, his untiring zeal, and his whole hearted devotion to the work of his Master, he had gained a place in the confidence and affections of the Japanese Christians such as has been given to very few; and thus the opportunity was afforded him of exercising a powerful influence in promoting the progress and peace of the Church. In our meetings, amid the most stormy debate, it was wonderful to observe the effect of a few quiet and sober words from the Archdeacon in allaying excitement and restoring seriousness and calm to the proceedings.

Coming to Japan at the very commencement of the mission, the work had grown up both around him, and in a large section of the country, through and by means, under God, of his instrumentality. Naturally, therefore he, of all others, was the one to

whom all, whether Japanese or foreign, turned for advice in times of doubt and difficulty, sure that neither time nor trouble would be spared in his efforts to serve them, and they would receive from him the very best he had to give.

It was in the earlier days of our life in Japan that the writer, together with Bishop Williams, was for some time associated with the Archdeacon in translating and preparing for publication the first version of the Japanese Prayer Book. We were of course all new to the task, nor were there, in those days, many Japanese to be found, of sufficient literary ability, to be of very much assistance, and it was no uncommon thing, in questions of dispute, for the Japanese helpers to side first with one and then with the other. But the Archdeacon had already begun to display that grasp of the language and scholarship which afterwards so greatly distinguished him, and his quickness of apprehension and firmness of decision were of great assistance in forwarding the progress of our work.

I was never afterwards very intimately associated with the Archdeacon in special work, and, beyond occasional meetings at our Church Synods, I saw but little of him. These meetings however, on account of their very rarity, made the more striking to me the continual growth in grace and holiness and Christian character which continued in this servant of God to the very end. This, it seems to me, was very specially observable on the last occasion, now seen through a veil of melancholy thankfulness, on which it was God's will that we should meet on earth. My place was next to him during our Synod of April last, and I could not but notice his intense desire to speak words of help and peace, in moments of excitement to give that soft answer that turneth away wrath, to efface himself if only in any way he could

promote good feeling and the well-being of the Church of God.

In leaving us for the rest and peace of the eternal world, he has bequeathed to the Church of Japan the memory of an example which may well, in God's providence, be fruitful in the time to come in aiding to build up the lives of others in like zeal, in good will and love, in the same simple faith as his own, even unto that which is the highest and chief of all "the measure of the stature of the fulness of Christ."

From the Missionaries of the American Missionary Bodies.

Although he was of another nationality and of other branches of the church of Christ, yet such was the relation of the late Venerable Archdeacon Warren to us all, and such his value as a figure and factor in the spiritual life of our little community, and such his worth to a cause common to us all, that we feel constrained to record the sense of loss which we have sustained in his providential removal from our midst. To the widow in her loneliness and to all the other members of the family bereaved, we extend our sincerest brotherly sympathies and our earnest prayers that they may evermore experience the rich comforts of that Gospel of grace so long and faithfully preached by our beloved brother. To the Mission of the Church Missionary Society in Japan, we desire to send our brotherly salutations of sorrow, and bowing with them in silence before the inscrutable Providence which has called him home, assure them of our deep appreciation of the feeling of loss they must experience in the passing away from their members of so valuable a worker.

In behalf of the American Board Mission, American Baptist Missionary Union, M. E. Church (South) Mission, Church of Christ Mission U. S. A.,

Northern Presbyterian Mission U. S. A.,
Cumberland Presbyterian Mission
U. S. A. Of the resident Missionaries
in Osaka.

Signed, A. D. Hail,
Wallace Taylor,
Committee.

*From the Standing Committee of
the North Tokyo Diocese.*

The members of the Standing Committee of the North Tokyo diocese, at their special meeting held in Tsukiji, Tokyo, on June 12th, 1899, express as the representatives of the said diocese, their deep sense of loss in the sudden death of the late Archdeacon C.F. Warren, of Osaka, who, for many years, devoted his most untiring life to the evangelization of our people.

His death is not only a blow to the diocese with which he was directly connected, but also a blow to the Nippon Seikokwai, of which he was a leading member. We are in sympathy with his bereaved family, his immediate friends, and especially the diocese of Osaka in which he occupied so important a position.

We shall miss from our future Sokwai the presence of one who inspired us with his wisdom and prudence. The only consolation is that although he is passed away from among us, whatever he has done for the church of Japan will never pass away. He is gone, but the fruits of his work will live for ever.

Joseph S. Motoda,
President Standing Committee of
North Tokyo Diocese.

The promised sketch of the life of the late Rev. H. H. Rhee, D.D., of Kobe, has been unavoidably delayed, but will probably appear in the September issue.

* * * *

BIBLE WORK IN JAPAN.

By Rev. H. LOOMIS.

THE one thing that has made my visits to various parts of the country of special interest has been the fact that the Bible is no longer a prohibited book in Japan. I do not know how much the gift of a copy of the Scriptures to the Emperor may have influenced the public mind, but to my surprise there is, not only no objection on the part of booksellers to keeping the Scriptures on sale, but often an urgent desire to have them in hand in order to meet the requirements of their business.

In general the booksellers wish to have our books simply to make a profit on the sale. But in some cases, as at Yamaguchi, the leading bookseller was found to be a Christian, who wished to help the work, as well as himself, by the sales.

During these visits to various cities and towns, and also by correspondence, I have been able to open new places for the sale of Scriptures in Morioka, Nagano, Niigata, Toyohashi, Okazaki, Nagoya, Fukui, Kyoto, Yamaguchi, Tsu, Maebashi, Tokushima, Takamatsu, Marugame, Matsuyama, Kanazawa, Osaka and Nagasaki. Rev. Mr. Clark, of Hyuga, has also arranged for the sale of Bibles in different cities or towns in that part of Japan. Some of these cities are the most bigoted and conservative in the country. A few years ago the booksellers were unwilling to sell Christian books because it would make them unpopular, and injure their trade. That state of affairs has now happily passed away and it is never to return.

In some cases the booksellers were ready to buy for cash at the start. Others wished some consignment at first in order to learn how extensive and permanent was the demand. But in any case the sales are sure to be considerably increased, and at a

great reduction in the cost of circulation. When we sell by colporters we get little or nothing in return for the books sent out. The commission paid and the allowance for travelling and hotel expenses usually take all, if not more than the receipts. The booksellers are quite ready to take our publications at a discount of 25%.

An interesting feature of the circulation is the total cessation of the demand for the Chinese and a continued increase in the sale of English Scriptures. This change is important as showing that Chinese thought with its system of ethics has lost its prominence and influence in the minds of the Japanese, and Christ is taking the place of Confucius as an ethical and religious guide. It is but a few years ago that the Chinese Classics, with their heathen philosophy and code of morals, were the admiration of the scholars and the standard of right and wrong all over Japan. But it is not so now. The reverence for the sages of China has rapidly diminished, and will ere long be among the things of the past. On the contrary even now the progressive and enlightened men in China are sending their sons to Japan to study Western science and fit the country to keep pace with the world's progress.

Wherever I have been, (and I understand it is true all over Japan), there is a great desire to learn English, and the missionaries everywhere are constantly besieged with requests to teach. The result is that classes have been, and are being, formed all over the country for the purpose of learning English. In the most of them the Bible is a text book, and its truths are thus taught to hundreds of the young men in business, educational, and official circles. This is a work that is going to tell in the future. Such instruction is certain to bring forth fruit. In fact many young men have already been gathered into the church from classes of this kind.

While the sales by booksellers is thus increasing with great rapidity, it has also been our purpose to enlarge the number and sales of the colporters. The increased demand for Scriptures renders it possible now to secure more men who are willing to devote their time to the sale or distribution of God's word. Seven new men have been appointed. An attempt is also being made to have the orphans in one of the asylums in Osaka help in the circulation of Scriptures in that city.

At the recent conference of the colporters there were various items that were of special importance and interest. Mr. Nagasawa has been a faithful colporter for twenty two years. He is now over eighty years of age and still able to do some work. His joyous faith is apparent to all, and it is his constant delight to help spread the tidings of God's great love in the gift of his Son. About eighteen years ago he went to the province of Chiba and there met a man whom he told about Christianity. The man did not give much attention to the subject at the time, but he could not forget it. When he went to Buddhist or Shinto services he was not satisfied, and a conviction came over him that such worship was of no value. This grew upon him until he could not rest; and in April last he came to Yokohama to find the old man and to learn more about the one true God and Jesus Christ the Saviour of men. He was fortunate in finding Mr. Nagasawa, and, after a long conversation on the one great subject of how to find God, he bought a copy of the New Testament and, like the eunuch of old, went back to his home rejoicing.

Mr. Shibahama is the colporter in Tokyo. Not long ago a young Buddhist Priest came to him and wanted to procure a copy of the Testament, but had not money enough to pay for it. He seemed so eager to have the book that Mr. Shibahama agreed

to wait for payment until the end of the month. It is reported that the young priest has become a Christian and has had to leave his home on that account.

Mr. Kono is the most enterprising and successful salesman in our employ. His field is the large and prosperous silk growing region north-west of Tokyo. In that province Christianity has made such progress that licensed prostitution has been abolished for several years. An attempt was recently made by a new governor to change the law, and large sums of money were used to secure this end. But the people were so exasperated at the attempt to frustrate their wishes that the governor had to leave, and now there is no more agitation of that question. Some time last season there was an epidemic of dysentery in the village of Ogawa. A Christian nurse from Tokyo went there to assist in the care of the sick, and died of the same disease. Her peaceful and happy death made such a deep impression upon the attendant physician and others, that a Christian preacher was sent for to come and tell them how they could find a faith that would thus sustain them in every trial. Services are held at the house of the doctor, and the attendance ranges from 50 to 150. Seven families have all professed their faith in Christ, and many others are almost persuaded. As the result of this awakening Mr. Kono has sold in this village of about 600 inhabitants 50 New Testaments and 15 copies of the Bible.

About 12 years ago he sold a copy of the Gospel of Matthew to a man who was travelling about and for a long time was unable to attend Christian services. Now preaching has been established in his village, and he has eagerly embraced this opportunity to learn more of the doctrine. He has purchased a Bible for his children, and as far as he knows is trying to line up to its teachings.

Mr. Uchida, of Fukuyama, reports that the prospects in his field have never been so encouraging as at present. About twenty students are studying the Bible in English and attend the services regularly. Two of the teachers in the High School are Christians and their influence is very helpful.

Mr. Muraki has been selling in the region north and east of Kobe for many years. At first it was hard and discouraging business, and it was only occasionally that he found a Christian and received encouragement and sympathy. Now there are believers everywhere. In one town, Amagasaki, there are forty persons studying the English Bible.

One cause of this general interest and great change in the attitude of the people in that section towards Christianity has been the Red Cross movement, which has had a great popularity and influence. The conclusion has been reached that, if such a Society had its origin in the teachings of Jesus Christ, then the religion which he founded must be deserving of their attention and better than their old systems.

Mr. Niwa, of Okayama, is a man of more than ordinary rank and culture and sells the Bible, not as a source of profit, but as a means of spreading the truth. In that city there was formerly a very flourishing church and a wide-spread interest in the subject of Christianity. But some three years ago a man came to be the pastor who had been abroad and returned filled with the notion that the Bible is full of errors and of not much account, and the old theology is no longer worthy of credence. The result of such teaching was to upset the faith of many; and the church gradually dwindled until only a handful was left; and they had so little zeal and courage that Christianity had only a name to live while all its power was gone. In that condition of affairs there was no

demand for Scriptures. Those who had purchased them did not know what portion was to be believed and what to be rejected. About two years ago the man who was in the place of a shepherd, but only scattered the sheep, went to Kyoto and became a teacher in the Doshisha. Another man was called who had less learning and talent, but he believes in God's Word and its efficacy to save man from the guilt and power of sin. The scattered Christians have been gathered, the services are thronged, and forty members have been added to the church during the past few months. There is a demand for Bibles now.

One year ago Mr. Shibata, of Otsu, reported a condition of affairs somewhat like that which had prevailed at Okayama. Preachers from Kyoto had come and told the people about the errors in the Bible and the folly of the teachings that they had before accepted, and the end was an almost complete loss of faith in God and revelation. The Christians gave up church attendance and Sabbath observance; and for nearly a year the work seemed to be just on the eve of extinction. But as in Okayama a man of faith in God's Word, and zeal for souls, has been preaching there and given new hope and life to the remnant that was left. Inspired with new courage, the believers have established regular services, and the future is full of promise. There is similar encouragement in other parts of the same field and from this time forward Mr. Shibata is going to resume his labors as a colporteur.

With such reports as these the conferences of colporters this year were especially inspiring. It indicates that God is with us in the efforts that are being made to give the people in Japan the bread of life.

As an indication of the decided and very hopeful increase in the circulation I will give some comparisons.

AT THE OSAKA AGENCY.

During the year 1895.	Yen	177.13
From May 1st '98 to May 1st '99.	Yen	367.47

AT THE BIBLE HOUSE.

Jan. 1st to June 30th '95.	Yen	192.73
Jan. 1st to June 30th '99.	Yen	308.02

SALES ON COMMISSION.

Jan. 1st to June 30th '95.	Yen	515.71
Jan. 1st to June 30th '99.	Yen	1,699.91

SALES OF ENGLISH SCRIPTURES.

Jan. 1st to June 30th '95. Bibles 154, Test's 472	
Jan. 1st to June 30th '99. Bibles 497, Test's 1,769	

Many more copies have been ordered, but we could not supply them as our stock was exhausted. We were not prepared for such an unusual demand. A new stock is on the way and is due here in a few days.

There have been 651 applications for Price Lists as the result of advertising in the Tokyo papers. We can not tell how many sales have been effected by this means, as many of the purchasers would apply to the nearest agency.

HOW TO SPREAD THE WORD OF GOD IN JAPAN.

By Rev. S. S. SNYDER.

A LITTLE over three months ago I decided to open, in connection with our Industrial Home, in Sendai a book-store for the sale of Bibles and other Christian books. I am glad to say that at the end of three months we could report that 50 *Yen* worth of books had been sold.

No sooner was the store started than I began to think that these books should be on sale at the largest book-stores of the city, and at all other places where we have evangelistic work being done. I had my helper write to five of the leading stores asking when it would be convenient for me to call upon them, or for them to call upon me to consult about the matter.

It was just before dinner when I sent a boy out with the notes. Before dinner was over, the owner of one of the stores came, asking to make arrangements at once for the sale of the Bibles. Now they are on sale at five of the leading book stores of the city, as well as at our Industrial Home, at one other preaching place, and the former depository. Also a number of our evangelists are arranging to have them on sale where they are working, and before long I hope they will be on sale at every place where our evangelists work.

Also I thought they ought to be on sale at other places, even in every little town throughout the land. Near Sendai is Hanabuchi. A smaller, more dirty, naked and ignorant village cannot be found in Japan! At their one little store I asked to deposit a few scripture portions for sale. The owner gladly consented; and after they had had the books for about ten days I inquired what they had done. They had sold *thirteen*.

Afterward at a little country way-side tea-house I asked to put them on sale. They agreed; and a few days later when I again passed by they had sold three. I am sure they can be put on sale, *yes and sold*, at hundreds of book-stores and tea-houses throughout this land, if we only take the trouble to do it.

I also found that by having them at my own home I am enabled to sell a large number to callers: the old fish woman, the vegetable dealer, the student, all these need the Bible with a personal word.

When Paul was writing to the elders of Ephesus he spoke of teaching them publicly and *from house to house*. It is after speaking of this that he calls them to witness that he is "*pure from the blood of all men*." So I thought that the Bible should be carried to the people in their own homes. I have sold in Sendai

as many as 7 Testaments or portions in 10 calls, and in Yokohama I did still better. At one place they were so very ready to buy that I was surprised. On inquiry I found that their little boy was attending one of our Sunday Schools and so the parents were prepared to buy a New Testament.

But it is especially of my work upon the trains that I wish to tell. Last winter I had to go to Tokyo, and as I was hurriedly packing, I threw about 15 Scripture portions in my grip thinking I might be able to sell them upon the train. I tried; and almost before I began they were all sold. Before returning I went to a book-store and had faith(?) to buy 25. Again I tried and again they were gone in just a few minutes. When the last one had been handed out an old woman asked, "Haven't you got any more?" How can I describe to you the terrible feeling of condemnation that came over me as I stood before that poor woman asking for the Word of God and I did not have it to give to her! Yes, and in all those other cars were others just as ready to buy!

The next time I took 82,—all that I had at my home, and sold them by passing through about two thirds of the train. A few days ago from Sendai to Tokyo I sold over 100.

Near Tokyo I called upon one of our evangelists urging him to push the Bible selling. He told me that it could be done in country places like Sendai but not in central places like Tokyo and Yokohama. Early the next morning I had to ride in the *basha* (a small coach): I was tired and the coach was noisy, but at last my satchel was opened. I sold 9 portions and one Testament in that little vehicle. That afternoon between Tokyo and Yokohama in one hour I sold 76. In three trips 192. The next day 413. More recently in one day, going back and forth be-

tween the same cities eight times, I sold 639, ten of which were New Testaments. In five consecutive days I sold 1713, including 39 Testaments. Going to Karuizawa on the train I sold 282. I often sell three or four portions to one person. In one car where there were only 11 Japanese I sold 28.

I have now procured a permit from the mayor's office in Sendai to sell Bibles in any part of Japan. It cost me $5\frac{1}{2}$ *sen* ($2\frac{1}{2}$ cents).

Taking my stand in the middle of the cars I have spoken to hundreds and hundreds of attentive people. In the last few months I have seen thousands of willing and hundreds of anxious hands being held out for the Word of God.

There is a most terrible famine in the land. There have been famines in other lands, and we have gladly given of our means to relieve the sufferers. But here and now is a terrible *famine of the Word of God*! We have the bread of life and have the power to give it to them. *Will we do so?*

This selling gives such good opportunities for direct evangelistic work. It is difficult to find a better subject for a conversation than the Word of God. On the way to Karuizawa I sold three portions to the superintendent of the Aomori Normal School; and then he was anxious to talk with me about Christianity. I sell to one half the Buddhist priests that I meet upon the trains.

And it is such a good opportunity to set Japanese Christians to work. One young man told me that he was on his way home and that he was the only Christian in his town. After talking with him of how we ought to work for the salvation of others, he bought 10 portions to use among his friends.

Some missionaries lament the lack of life among the Japanese Christians. If we set them a good example, doing

far over and beyond that for which we are paid as missionaries we can be sure that they will follow, and thus the great difficulty will be overcome.

In the five years that I have been here nothing has pained me more than to hear from old missionaries about what they used to do in the selling of Scriptures, and to see so few doing it now. Then the colporters also were going up and down through the length and breadth of the land, selling the Word on all hands. That was when hundreds of believers came in for baptism. Can it be possible that there was some connection between the two? Does it not seem that of late we have laid too little stress upon the Word of God? It is His Word that is not to return void, and we can be sure that, if we put it into the hands of the people, He will honor it.

In this work we need earnestness, zeal and joy. We have no time to be sour. "Ask and ye shall receive that your joy may be full." Our love for the people and the work must not be warm, or even hot. It must be *white hot*. To go to the people in this way makes us humble. It takes away all pride to ask a man to pay one *sen* for a little Scripture portion. But are we in earnest? Do we believe that there is only one Savior, and that He has told us to tell these people of the glorious salvation in Him?

It has been suggested, that we should wait for invitations, and not go till the people invite us. Is that the teaching of Jesus? Yonder house is on fire! Even the wife and children are in danger of death! Shall we wait till they ask for help? What matters it if one cannot speak their language very well? The language of the *heart* is one, the world over. We may make mistakes, but, if they see that we are overflowing with love for them, they will under-

stand. If I, with my little knowledge of the language, have been able to sell so many, what could not older missionaries do, who are able to speak the language so well?

Of course Satan will oppose. He terribly fears the Word of God. The other day in coming here he did his best to persuade me not to enter a car where was sitting a foreigner who knew the language quite well. But at last into the car I went and spoke to the people. As soon as I had finished, an elder of one of our churches spoke up telling of our work, that he himself is a Christian, and urged them to investigate the teaching of Jesus. Of the four other men in the car, three bought New Testaments, and one took three portions, while the elder took twenty.

We are weak and in our own strength can do very little, but a *strong arm* is with us conquering and to conquer. Can not each missionary in Japan make a special effort this year to have the Bible put on sale in many places in his neighbourhood, to have it sold from house to house, to sell it in his own home, to sell on trains, in street cars and wherever we go? If we do this we can be assured that the rich blessing of God will not be withheld. The little cloud has appeared. Shall we prepare to receive the great shower of blessing?

Japanese law at present concerns itself with family rites in so far only as the inheritance of the utensils and furniture of worship is concerned. Slight, however, as the relation is, its existence shows that "the point of development at which law breaks away from religion" has not yet been reached.—Introduction to Part II of the Civil Code of Japan, as translated by J. H. Gubbins.

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THE CROSS IN JAPANESE HERALDRY.

(Concluded from July Number.)

AKIN to the varied classes of crosses, which passed by disguised names, there is a variety which retained the Portuguese appellation of *Crus*. It is generally known that many Portuguese and perhaps Latin terms had to be used untranslated, to supply the want, or avoid misconstruction, of the Japanese equivalents. The word cross, for instance, when transformed into a Japanese symbol, became the 'figure ten,' which would convey no meaning. Hence by the name of *Crus* it was, that such men as Kawaguchi, a Governor of Nagasaki, and others, wore bearings in a form of a cross-crosslet



in a ring. Of course, the families themselves did not know what the word *Crus*, or as they pronounced it "kruss," meant. One of them Otaka Shintaro, of the Mito clan, had to be reminded by his learned liege, the Old Prince Reikko, that his crest was of Christian origin adopted by his Christian ancestor, and should therefore be replaced by a *Heisoku*, a paper fillet offered at Shinto temples. The descendants of Uchida Masayo were for generations the lords of the Komikawa Castle in Shimosa, and had the crest of 'flower *Crus*,' which was nothing but a cross with various devices for illumination and embellishment, perhaps so devised in order to escape ready identification. In his report to the Shogun's Government, he called it the flower of a certain rare plant. The famous pioneer Catholic, Nakagawa Kiyohide's descendants became the lords of Oka in Bungo, and, true to their family heritage, wore the bearings of a *crus*. In the recent publication of the late Marquis Matsura, named 'Koshi-Yawa,' he



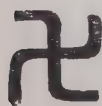
refers to the Nakagawa crest, called usually "Modified bridle-bit," or *crus*, and infers that it must have been a cross, from the fact that at the time of Kiyohide the Catholic Church in Japan was at the height of its prosperity. The late Marquis also was of opinion that the names were so changed to escape censure.

The further evolution of these modified forms is seen in the form alleged to be the 'Charm of the god of Giwon,' chiefly the crest of the family of Ikeda of Tottori. The lord of Yanagawa, or the Tachibana family, uses the same 'Charm' in a slightly modified form, and its minor branches, or those that were later ranked among the *Hutamoto Samur-ai*, simplified their crests



into this form. The history of the Tachibana family confirms the suspicion that the Miraculous Charm of the Giwon temple is nothing but the sacred emblem of Christianity. Tachibana Muneshige, the founder of these families, belonged to the branch of the Otomo of Bungo, and held a subordinate fief under that illustrious family. It is a well-known fact that the Otomo and the Ryuzoji and most of the Kyushu *Daimyos* embraced Christianity, and invited the Spanish and Portuguese missions through their merchants, for the sake of religion as well as trade, in the middle of the 16th Century. Muneshige was not behind the others in adopting the same policy.

There is one more form left to be mentioned, and that is, strange to say, a simple adaptation of the Buddhistic emblem, for eternal happiness, called *manji* or the "Figure for ten thousand." It is a single cross with four ends at right and left angles. This seems to be



one of the earliest forms, perhaps at the period of Takayama Ukon, who was christened Jute, Naito Masatoshi, christened Juan, and Konishi Yuki-naga, christened Austin, one of the leaders of the Korean expedition under Taiko Hideyoshi; that is, towards the latter part of the 16th century. Naito is said to have worn on his helmet a golden image of the Savior. Takayama's daughter, who was later banished from the country and went with her father to Manila, married Yokoyama Nagatomo, whose descendant, occupying the important position of a chief retainer in the Mayeda House of Kaga, still used the bearings. Later in the Tokugawa period, many eminent houses all of Christian ancestry wore this crest,—a fact that conclusively proves the Christian origin of the emblem. One of the most conclusive proofs is furnished by the crest of the Hori family ruling over Muramatsu in Yechigo. Down to about 1684, the books of heraldry recorded the use of a crest resembling a 'Cliche,' but later on the family used the *Manji*. A branch of the Tsugaru family of Mutsu, which all use the *Manji*, has a form that is distinctly a modified cross.

All these families, concludes the writer in the *Nippon*, upon whose remarks we have based the present classification, embraced Christianity during the period extending over the eras of Tembun, Keicho and Genna, that is from the early part of the 16th century to the beginning of the 17th. But from the last mentioned period onward, the Tokugawa family, enraged against the Christians, steeped the nation in blood. The abandonment of the faith being rigidly enforced by the persecuting government, it was but natural that various means of evasion were resorted to.



In addition, we may mention the later adoption of the Buddhistic *Manji* in this form. One other form, suspicious of the same origin, is a kind of Cross-crosslet in a concentric circle covering its identity under the awkward name of crossed Mallets.



THE WORK OF THE SALVATION ARMY AMONG FOREIGN SEAMEN AT YOKOHAMA.

By MRS. ADJUTANT ELLIS.

(Concluded from July Number.)

The Beach-Comber.

This title is given to that man who has declined all the usual means of obtaining a livelihood or who may have deserted his ship, resolutely refusing to do any honest kind of work, and who, having been given up by everybody as hopeless and helpless, abandons himself to a life of recklessness, sleeping anywhere and nowhere, living upon what he can sponge, steal, beg, swindle, or terrorize out of other seamen or from the Japanese or European residents. The Bluff is his happy hunting ground, for he knows that there he will often get money from the ladies if it is only to get rid of him.

When we took over the business, the "Beachcomber" question was a burning one; there were quite a number of men then "upon the beach" who were a terror and disgrace to the community, who would not scruple to lie down and sleep in the public streets with scarcely a rag to cover them. If clothes were given them one day, they were sold the next for drink. The "Beachcomber" was confessedly a problem. At a meeting of gentlemen held at Dr. Meacham's house to consider the question, about 2½ years ago, the Army Officers stated

their faith in the ability of the Salvation Army to deal effectively with this class of men, if the financial support was forthcoming to permit us to embark in the business. When we began operations there were several notorious men on the beach. Some had done several terms of imprisonment and had been a cause of much trouble to the Police. One man had been a Beachcomber for 16 months; he declared he never intended to leave the town as he got an easy living without doing any work; we eventually persuaded him to sign articles to ship as a seaman, but he recanted and refused to go on board when the ship was due to sail, preferring the easy life of living upon the residents to hard work at sea. After a 4 days' search he was discovered by the Police and forcibly put on board. It is impossible to tell of the benefit that came to the Community by our clearing this man out; he was a corrupter of other seamen and his influence was bad in every way. Other hard cases were taken hold of, and in a few months all the old hands were shipped and the purifying work thus begun has continued. It is easy to write about those days now, but they represent struggles and conflicts such as only those who have come into actual contact with such men can understand. The depth of vileness of language alone to which these men can fall magnifies beautifully the grace and peace and power of the Lord Jesus who can keep our hearts and lives pure and full of love. To-day it is no exaggeration to say that the Beachcombers have practically ceased to exist here. For months at a time there has not been a single man "on the beach;" and, with the continued co-operation of the Community and the Consuls with the Army, there need be no further disgrace of this kind in Yokohama. I may be permitted to say here that

it is the mistaken kindness of the residents in giving food and money to men who come pleading such wonderful stories of distress that keeps the Beachcombing class going. Let every such man be resolutely refused and sent to the Secretary of the Charity Organization, if he pleads distress, or to the Salvation Army, if he wants a ship, and we shall see a continuance of happy days.

We think we may claim without boasting, that "Blood Town," at least outwardly, is reformed, and that no lady need fear to pass through it now any day of the week; in fact we are struck with the number of residents who now use the street compared to that of two years ago. For all that has been done we give the glory to God.

Distressed Men.

Separate from the Beachcombers there are bound to be in a port like ours, a class of men who for one reason or another become distressed; they may have fallen sick, or have arrived here with false expectations, or for many other causes find themselves without money or the ability to leave the port. Sometimes the fault is theirs, sometimes they have been deceived. Many such cases we have happily been able to advise how to obtain Consular or Charity Organization or private assistance, while, with others in connection with the business of reshipping, my husband has been able to secure them employment in outgoing vessels.

The number of Beachcombers and Distressed Men that we have been able to reship up to date totals 107.

The Charity Organization Society through its Honorary Secretary makes itself responsible for paying for food and lodging for selected cases of distressed men. These men come to us with tickets from the Secretary, authorizing a stated expenditure on

behalf of the man at the expense of the Society.

Ordinary Merchant Men.

As already explained, the ordinary merchant seaman arrives at this port after a long sea voyage with several months' wages due to him and anxious to get a few weeks' spell ashore.

Under the Guarantee System we were able to receive him into our care, provide Board and Lodging, surround him with good moral and spiritual influences, try and keep him from drink, advise him as to the best use to make of his money, and, after a stay of 2 or 3 weeks on the average, arrange for him to reship in a home-going vessel. There were many features of this work that made it difficult to keep the men good and happy, principally the continual touting by the agents of low brothels and saloons, urging the men to draw some of their money and visit their establishments. While there are bound to be discontented spirits, yet on the whole the men are well pleased with our Home and frequently declare "This is a good ship, all's well here." On leaving, it is no unusual thing for the men to express themselves well pleased with our efforts to entertain them and provide for their comfort and highest good.

During the first 12 months of the Guarantee System we provided for Merchant Men 21,942 Meals and 7,329 Beds.

The Consuls of the various European nations send to our Home any men for whom they may be responsible, with the happy knowledge that ours is the only Temperance Boarding House for Seamen in Yokohama.

Naval Men.

Many enrolled Salvationists are found on the War vessels of both England and America, while hundreds of the men have been in the habit of at-

tending our public meetings although not yet converted. We have Naval Homes in other ports of the world, and, as already stated, our Salvationists in these waters earnestly asked for a Home of this kind to be established in Yokohama. The two branches were therefore opened simultaneously. Our visitor's book amply testifies to the appreciation these Naval men have of our efforts for their comfort. The use the men make of the Home is abundant evidence that in many cases they only used the saloon accommodation of necessity and not from choice. During a "General leave" of a "Man-of-War" it is a common thing, when all the beds are booked, for men to ask to be allowed to have a shakedown in the passage or anywhere rather than go to the "pub". On such occasions we have had as many as 130 men sleeping on the premises in one night. Of the food, the frequent testimony we get is that "its just like mother's". Flowers from the residents are not greatly missed from their gardens but they are always highly valued by the men and welcomed by us and help to make that home-like influence which we seek to bring upon the men, backed up with an ever present desire to persuade them to become warriors of the Lord Jesus. Both by meetings and personal interviews we strive to win them to the Saviour and every out-going War vessel carries, as a result, souls newly born into the Kingdom of God and hearts inspired with fresh love and zeal for the Master's service. These men are instructed as to their duties and privileges as missionaries to their fellow mates aboard ship and encouraged to do Salvation work among the natives at the various ports where they call.

In 2 years the Naval Department has supplied 36,241 Meals and 5,658 Beds. The work is of necessity irregular—there being months when not a Naval vessel is in harbor. This may be followed by a rush, caused by the

crews of 3 or 4 large vessels getting "General leave" together, entailing day and night work upon the Home Staff.

One of the very encouraging features of this branch is the correspondence which the men keep up with us—most of the letters being headed "My dear Mother"; so you see I have many sons.

Difficulties.

I have spoken of our joys and successes; may I be allowed to mention our sorrows? In War there must of necessity be reverses, we have proved it so. Many times during the past year, we have been in consultation with our Colonel, and the question has been, "Must we pull down the flag and close the shutters?" At times faith has wavered, it has looked so dark and impossible to keep going. You ask "Why"? Well, last April, only one year after we had bought the lease and business of the Pacific Hotel in full expectation of a continuation of the Guarantee work, a thunderbolt fell on us in the shape of a notice from the American Consulate that the Department at Washington had decided to abolish the custom hitherto in vogue allowing the men to be discharged and henceforth they would have to complete the round voyage. This decision applied not only to Yokohama but to all the Eastern ports and adversely affected boarding houses elsewhere. The result has been that for 12 months the larger part of our premises have been standing empty while our Rent and other expenses continued. This combined with an unusual slackness on the Naval side has proved a heavy financial loss and a great anxiety to Headquarters. Financially we suffer to the extent of more than *Yen* 3,000.

Colonel Bailey has therefore made arrangements to surrender the lease of the large compound at "187" and

move to somewhat smaller, though very convenient, premises, just erected by Mr. Sarda a little further along the street. Ours is the corner block overlooking the bridge at the foot of the "Hundred Steps." We extend, you all a hearty invitation to visit our new Home; we are hopeful that with reduced expenditure we may be able to continue what is admitted by all to be useful and necessary work in this Port.

Before closing, I feel that a word of thanks is due the newspaper staff for their kindly mention from time to time in their papers.

In conclusion it may be asked "What will become of the Pacific Hotel premises?" For the general comfort of all we feel happy in expressing our opinion that there is very little likelihood of its being let for saloon purposes. God grant it may never be so used again!

LETTER FROM MR. AND MRS. NEEDHAM.

*To the followers of Jesus Christ,
assembled at Karuizawa.*

DEAR brothers and sisters:—It is now a year since, in the providence of God, we were permitted to visit Japan, and greet you all face to face. Another twelve months' labor for the Master has been performed; and you are a year nearer the blessed consummation of those labors in the glory. At this season, when you are relaxing from your toils, and gathering to this mountain retreat, our hearts turn towards you in most loving recollection. We cannot but wish that we were with you again this year, to refresh you, and be ourselves refreshed, by mutual interchange in the things of the Kingdom.

We arrived among you as complete strangers; but we soon learned what

a potent and mysterious bond is the Unity of the Spirit, in Jesus Christ the Lord. Speedily we learned to love you all, and admire you for your works' sake. And to-day, after this interval of time, our thoughts turn backward, and the remembrance of days spent at Karuizawa, beneath her smoking *yama*, and in the shaded old temple grove, is like a sweet breath of perfume to our spirits.

Again and again in our prayers we have thanked God for such as you, who are His true salt, cast forth into the midst of sin and idolatry, to sweeten the corruptions of this evil world.

Since our return to the home-land, the cause of evangelization in heathendom has been more than ever upon our hearts. In each place where we have been permitted to testify, we have sought to emphasize the crying need of these children of darkness, who are without the knowledge of the Living God, and without hope, until the Gospel of Christ shall be given to them.

It was to our advantage that we did not go among you as tourists, who see only Nikko, and Fujiyama, and lacquer, and embroidery, and Satsuma, and silks—but we went as one of yourselves; concerned for the higher things that make for the glory of God, and the honor of Jesus Christ.

And we saw more than scenery or horticulture; we saw sin and degradation. We also saw the most important and lovely things of Japan, which were your homes, your schools, your missions, your medical work, and your daily routine of unromantic service. We were permitted to enter into the secret of your trials, your discouragements, and your difficulties. We saw demonstrated the grand denial of the unwarrantable charge that missionaries have "an easy time." And by the few light hardships which we

ourselves experienced, we were thereby taught how to enter into fuller sympathy with you in your prolonged privations.

You may be interested to know that we and our children are each in average good health; and our aged father, at 88, is kept alive, and intelligently waiting for the coming of the Lord and the consummation of Israel, and the restitution of all things.

Dear brothers and sisters; you are in our hearts, and remembered by us in prayer. The photographs of many of you are before us. We look upon them, that we may recall you, and your circumstances, and sphere of labor. Each little incident of our visit among you has been carefully treasured in memory. Each trifling gift you gave us is often handled with reverent affection, while we bless God for the friendships formed in these far-off lands.

We wish we had time and strength to write you each personal letters. But let us console ourselves with the expectation that in a little while, at the longest, we shall all meet in the glory of our Father's house, to spend together an eternity of unbroken fellowship. There we can finish the unfinished things, and mend the severed cords of life, and rejoin what is here divided.

We wish you all spiritual blessings in Christ Jesus. May your coming days of missionary service be more successful than the years that are past!

May God in great mercy hear the cry of His praying servants, and send a wave of blessing over Japan, that her idols may be cast to the moles and the bats, and the blind nation that is now content to be simply

Christianized, may long to be truly *evangelized*, and be heard crying, "Men, and brethren, what must we do to be saved!"

Be patient, dearly beloved friends: The coming of the Lord draweth nigh. This conviction is deepening with us at home. With His majestic presence there shall come a renewing of all things; and every moral wilderness shall blossom as the rose. If you are in distress that you now see such scant fruitage for your toils, remember Noah. The faithful witness of his long lifetime harvested in but seven souls! But God counted the effort for righteousness, and a testimony against the age, and enrolled his servant's name for reward in the Lamb's book of Life.

Fare you well. We commend you each to God, and to the word of His grace. When in trial think of your worthy predecessors, who counted it all joy "to spend and be spent," "of whom the world was not worthy." When the Devil opposes and thwarts your testimony, recall how your Lord endured the same contradiction of sinners against himself and thus you shall be kept from growing weary and fainting in your minds. "For in due season you shall reap if you faint not."

"Though sundered far, by faith we meet,
Around one common mercy seat,
And there we'll ever flee for aid.
When tempted, desolate, dismayed."

Germantown, Philadelphia, U. S. A.
June 16, 99.

Yours in the bonds of the Gospel,
Geo. C. Needham.
Elizabeth Annabel Needham.

[Rev. J. H. Ballagh was instructed by the missionaries in Karuizawa to reply to this kind letter—Editor.]

World's H. E. E. M.

Conducted by Mrs. COROLYN E. DAVIDSON.

“The white light of truth shines always through the stained glass window of the soul.”—

FRANCES E. WILLARD.

AT the June Nat. W. C. T. U. Executive Committee meeting, Mrs. Ushioda reported that she was prepared to furnish the necessary guarantee money required for deposit in order that the *Woman's Herald* could be continued.

Mrs. Tanaka, of Bancho, was elected Editor of this magazine for the year, and Mrs. Ushioda, Publisher, for the same time. The latter asked permission to resign in favor of Mrs. Honda, who resides in Aoyama, stating as her reasons that Mrs. Honda is well fitted for the position and also, as Aoyama is without the city limits of Tokyo, the deposit money required will be only *yen* one hundred seventy-five if the magazine is published there. As Mrs. Ushioda is, for the present, supplying this money, it was voted to allow her to invite Mrs. Honda to become Publisher. One of the Japanese members of the committee advised that a Publishing Committee of five, including two foreign ladies, be appointed. It was favorably considered, but action on the matter was deferred until an Autumn meeting. We hope that readers of the *Japan Evangelist* will do all in their power to obtain subscribers for the *Woman's Herald*, giving it their support in its more decided venture as a Temperance Magazine.

Some five years ago a number of

foreign and Japanese ladies decided to purchase a piece of land together with a house, to be used as a Refuge Home. A subscription paper was circulated among the foreign ladies of Tokyo and Yokohama and eight hundred thirty-five *yen* (*yen* 835) were collected. The Japanese W. C. T. U. had raised three hundred *yen* (*yen* 300) towards providing a place to be used as headquarters for their society. They added this to the fund with the understanding that, if land was obtained for the one purpose, a building for the headquarters could also be built on it. Mrs. Sakurai, when in America, had received one hundred *yen* (*yen* 100) for the same purpose; this was also put with the money collected for the Home. Mrs. Yajima gathered little by little, here and there, from Japanese friends of the cause, two hundred seventy-two *yen*, seventy-one *sen* (*yen* 272.71) and then finding that the Japanese had not raised as much as the foreigners, she borrowed from friends three hundred twenty-one *yen*, sixty-nine *sen*, (*yen* 321.69), thus making the whole amount collected eighteen hundred twenty-nine *yen*, forty *sen* (*yen* 1,829.40). This money was used to purchase, in the name of Mrs. Yajima, a piece of property at Okubo. For a while it was occupied as a Home; since that time it has

been rented and the money received for it used to pay rent for the Nat. W. C. T. U. Headquarters.

The money given by Mr. Crittenden can be used only for purchasing property to be used for the Florence Crittenden Home. It seemed desirable to the For. Aux. W. C. T. U. Ex. Com., to have the eight hundred *yen* invested in the Okubo property, free, to be used with the one thousand *yen* received from Mr. Crittenden, whenever there came a good opportunity to locate a permanent Florence Crittenden Home. Therefore, they proposed to the Nat. W. C. T. U., through Mrs. Yajima, to either pay to her the sum of money invested in the property by the Japanese ladies, thus making the For. Aux. W. C. T. U. the owners, or to sell their share to her, thus making their eight hundred *yen* available whenever it was needed in purchasing other property. After consultation with the Nat. W. C. T. U. Ex. Com., Mrs. Yajima announced that the Japanese, on receiving the money they had invested in the land, would relinquish all further claim to it. It was decided however to do nothing in regard to transferring the land until after July 17th.

It has seemed best to give this extended account of the whole affair, as there has been a misapprehension in the minds of some in regard to the amount of money collected by the Japanese ladies for the purchase of the Okubo property. Until there was an investigation of the matter, some were thinking that the foreign ladies had contributed by far the larger amount. The contrary is now apparent. So much in justice to our Japanese sisters.

The land at Okubo is said to be saleable and worth much more than when it was purchased five years ago. In the meantime the Florence Crittenden Home is comfortably located at No. 6-B Tsukiji, where it is hoped it may remain until perma-

nent arrangements can be made for it.

The Nat. W. C. T. U. Summer School at Kamakura will begin Aug. 25th. Mrs. Large expects to be present, but Mrs. Yajima has gone to Kobe for a much needed two months' rest.

In May, Mr. Miyama spent two weeks in Osaka and vicinity, Gifu, Nagoya and Toyohashi, and succeeded in leading many to sign the pledge. He preached in churches, lectured to schools and held meetings in various places. He organized a Temperance Society in one of the Osaka churches; and at the meeting at Gifu, it was decided to organize a Temperance Society in that place. At the meeting in Toyohashi, many signed the pledge and a priest rose before the audience to say that the lecture had convinced him that he had been wrong in drinking *sake* daily, and he had determined from that time to drink no more, a statement which was greeted with applause by the audience. It must be considered that the sum of two hundred sixty *yen*, fifty *sen*, raised by subscription during the past year for Mr. Miyama's traveling expenses has been well spent, for many speak in high terms of the results of his labors. One lady said he had been a great inspiration to them in the two visits he had made their society. A Professor in a college in Nagasaki says, that some time ago the boys of this school began cigarette smoking and soon "made perfect smoke-stacks of themselves." The Faculty, knowing the difficulty of enforcing any law when there is no public sentiment in its favor, hesitated to forbid utterly the bad practice, but after a lecture delivered on the subject by Mr. Miyama, before the students, they pledged themselves to smoke cigarettes no more; and though all did not keep their pledge, the Faculty of the college, taking advantage of the voluntary pledging of the boys, were

enabled to enforce a rule that has banished cigarette smoking from the school. Another gentleman said that in Sendai Mr. Miyama had done a great work as an Evangelist and as a Temperance Lecturer.

Last year Mr. Miyama's salary, thirty *yen* per month, was paid by Miss Parrish; this year, it, as well as his traveling expenses, must come from the Japanese Temperance Societies and from voluntary subscriptions. May we ask that many of the readers of the *Japan Evangelist* will assist in his support the coming year?

The following article was written by one who felt *constrained* to say just what she *has* said in it.

A WORD TO OUR MISSIONARY BROTHERS:—

Is it too much to say we wonder what is your thought in regard to our Woman's Christian Temperance Union work? Have we your sympathy? May we have the encouragement and help of feeling that at least your heart is with us?

Concerning some of you, we are assured of your cordial support. You "help those women" of the W. C. T. U. already. You are brothers in deed as well as in name.

However we have often been at a loss to understand the position of some earnest Christian brothers. Why is it that a silence seems sometimes to settle down on missionary circles when W. C. T. U. work is spoken of? If there is not a silence, there is often a criticism of individual workers. Why is it that members of some missions seem to feel that we are doing something outside our natural, legitimate sphere as Christian missionaries, when we give thought, time and labor in W. C. T. U. ways?

Why is it that when we sit at your tables, should there happen to be on the table a bottle or utensil approaching in shape to a bottle, let it be for water or vinegar or even medicine,

the same wearisome, stale old remarks are made—I suppose they are thought to be witty—"Pass the bottle to Mrs.——" or "O, I see you have your bottle near you." or "Miss Blank wants the bottle" and the like?

Is it—this awful evil of intemperance that sweeps more men to destruction than war: that destroys more homes than plague, pestilence or famine: that is the cause of nearly nine-tenths of the crime, poverty and insanity in the world: that hinders the coming of "the kingdom" on the earth—is this monster or the bottle which is its symbol—a joke? Or is the fact that we lift up our weak hands against it cause for merriment? Could you know the loneliness, the weariness of heart that comes over us when such remarks are made, you would not be so thoughtless—so unbrotherly.

Are you not heart and soul with this work or its purpose? Do you approve of the traffic which ruins soul and body and has gotten the government of at least one large nation tightly in its clutches and is coming like a whirlwind into this land of Japan? Do you think we are silly because we work as we can against this awful evil?

As we have studied what this whole, wide subject of alcohol and narcotic intemperance means in the world, and see how it stares one in the face and hinders almost any form of work one tries to do for the uplifting of humanity, do you wonder that our cheeks flush and we have to hold our lips tight not to resent it, when a Christian missionary, whose avowed business it is to help to lift humanity up to the Christ ideal and put iniquity down, makes light of this awful evil and twits and nags us simply because we work and pray as we believe the conditions require, and work *as* we pray "Thy kingdom come"?

The secretary of one large Mission Board at home in reply to a question wrote: "The thought had never occurred to me that this work was not a genuine part of missionary work. Of course we should not wish the missionary to neglect direct evangelistic plans and methods for temperance work, pure and simple, and become identified in the country where they are with the Woman's Christian Temperance Union as over against the Mission and Board, but I do not think there is any danger of that.

"There is no doubt that, in Japan at least, to preach temperance is to preach the gospel and to work for it is a legitimate part of the missionary's service. I have often spoken in public of the work you and the other missionaries have done in that

line and I do not think any one in the audience thought for a moment that you were not in your proper sphere when doing it. I think none of the Japanese would think for a moment that you were not working as missionaries when working to abolish intemperance in that country."

As minister's wives and Christian workers at home engage in all forms of philanthropy, surely our Christian missionary brothers in Japan cannot object to this form of work, though from remarks and criticisms of which we have heard, and from lack of expressions of sympathy, we are almost at a loss to know the position of some.

Surely your hearts must be with this work. May we not have assurance of sympathy and even of co-operation?



Woman's Department.

Conducted by Miss ANNIE S. BUZZELL.

SOME WOMEN I HAVE MET.

IT is interesting to notice how many types of women one can meet in the course of a week spent out among the people, and of how many of them interesting stories might be told, could one know their life histories. Even a glimpse here and there reveals enough to make us want to find out more.

Shall I tell you of a few whom we have noticed during a recent country trip for evangelistic work?

We went by rail, and, as we speed along between fields of gathered barley harvest and young growing rice, with gardens between, patches of beans, peanuts, egg-plant, cucumbers, and various kinds of potatoes, the first women we notice are the country women. Whole families are out at work in the rice fields, men, women and rosy-cheeked young girls, in mud and water half way to their knees, diligently pulling weeds, and straight-

ening and tending the young plants, which were transplanted not long ago, and must be kept free from weeds and flooded with water until nearly time for the harvest. Little children are playing happily around, five and six year-old tots carrying babies on their backs. When a baby gets hungry, its mother will leave the work to come and stand by the tiny nurse long enough for the little one to be satisfied, then right back. The children play gaily, apparently unmindful of the burdens they carry, unless they cry. The babies watch the play with bright eyes, or sleep with their heads rolling around, and the glare of the sun shining full on their closed lids; and then ten, fifteen, or twenty years from now, people will wonder, as they do to-day, why there are so many blind eyes and weak eyes in Japan.

Looking at the rice fields, as the train goes on, we cannot tell which of the busy workers are men, and which women. All are dressed for their work just alike. If we get near enough to see how the hair is arranged, we have something to help us; but often their heads are tied up in handkerchiefs, and then how is one to know? It is the same when we meet the carts laden with wood, charcoal or rice, with a sturdy boy between the thills and just as sturdy a girl pushing behind. It is not always easy to tell when they change places. We wonder sometimes in what these country people find pleasure, and think their lives must be dull indeed; but they have their own pastimes and joys, not the least of which is the privilege of working day after day in sight of the green hills and rippling brooks, with the blue sky over head. These lovers of nature do not think it so much of a hardship to live in the country.

One of the happiest groups of people I have seen in Japan, was a meeting of a country church in a

farmer's wide kitchen. It was the Sabbath day, and they "were resting from the regular labor of the week. They had no pastor, nor evangelist, but gathered, with Bible and hymn-book, as was their wont, to read and pray and praise the Lord together, and though we had to walk ten miles for the privilege of attending that meeting, we were well repaid.

On this trip our first stopping place is a conservative old inland city, where we can see real Japanese customs, as foreign ways have not been adopted yet to any great extent. We are entertained near the church, by a Christian woman, whose husband is not a Christian, though he does not oppose his wife, and even attends the church services often. She was unwilling to marry an unbeliever, but as she had already lived at home several years over the proper age for a woman to be married, her mother and brother arranged all the matter, and she only obeyed, as any Japanese girl should, of course. We were invited to her brother's home for dinner. The wife, who is now mistress of the house, as the mother has become *go inkyo*, in other words, "honorably retired," is a Christian, and we should naturally expect her daughters to be interested in spiritual things, but such is not the case. "Pride of life" is written on everything in the whole house and family. The girls go to school all the week, and on Sunday go out for special lessons in "ceremonial tea," so they cannot even attend Sunday School, a thing they are not anxious to do, however, as they would be laughed at by their school mates, and that would be hard to bear, you know. They are glad to tell that their uncle is studying in America, but do not add that he is preparing himself to preach the gospel of the Lord Jesus Christ.

What a contrast to this home is

the one where we were invited for supper that same day. This house is smaller and plainer, but the little garden at the front (or back, we would call it) is just as pretty, and the family are all Christians, from the white-haired old grandfather down to the twelve year old boy, who often meets persecution at school because of his "Jesus religion," but, in spite of which, he succeeds in keeping up a large class of boys in the Sunday School. His elder sister is one of Japan's great multitude of sightless ones, but unlike many she is carefully guarded and lovingly cared for in her home. She is a very sweet, earnest Christian, and does not let her infirmity keep her from doing the Lord's work. She has some of the gospels in the raised character, and studies them faithfully, and tells all her friends of her Saviour. She has a class in Sunday School, and is always present at every meeting of the church, if there is some one who can lead her there. She is very fond of music, and learns the hymns by heart, and sings with all her might. Before she became a Christian she was very fond of playing the *samisen*, a musical instrument which is used by dancing girls and women of disreputable character. No one told this blind girl that she would be obliged to give up her *samisen* if she became a Christian. She thought that out for herself, and decided that she could not, and would not, become a Christian, that nothing should induce her to part with her *samisen*, the one comfort of her darkened life. So she would leave the room when the Christian teachers came to see her, and tried to shut her ears to all their words. But she could not shut her heart against the work of the Spirit, and the struggle was fierce for awhile. But Christ conquered, self was vanquished, and then, when she gave up her *samisen*, her friends knew for the first time, what had

made her so obstinate against Christianity. Some said to her that she need not have given it up, that her *samisen* would not have prevented her coming to Christ; but she only answered, "I could not have kept my *samisen*, and followed Christ, and now I do not want it, for I have Christ." She and her mother were baptized at the same time. Though the eyes of her flesh are blinded, her spiritual vision is clear and strong, and she looks forward with joyful anticipation, to the time when her eyes shall behold the king in His beauty.

There are many other interesting characters in this quaint old city, but in the next place which we must visit others are waiting for us, so we hurry on. Here we are entertained at a temperance hotel, kept by two women, sisters who used to be Bible women, and are still working faithfully for the Lord. Their history is similar to that of hundreds of women in Japan, and yet to us would seem exceedingly hard, were it ours. But we who come from American homes, scarcely understand; indeed, we cannot in any way fully comprehend the looseness of the tie that binds husband and wife in Japan. To marry is but a small thing, to send the wife away again, is easier still; and it is no trouble at all to get another wife in her place. If the discarded wife has children, the husband may keep them if he chooses, or send them with their mother for her to support. These two women, Kane, and Yuki, are children of the same mother, but of different fathers. Kane was sent away from her father, when still very small. Her mother was sent to another home, but before the second daughter was born, she was again sent back. This daughter, Yuki, never saw her father until a few months ago. Then she heard that, he was old, and poor and alone in the world, and she sent

for him and cares for him, though he has no claim whatever upon her. She is married, and has her home and children, but she works a little harder that she may have enough to keep her father in comfort these last days. He is very fond of *sake*, but she says she cannot give him that, anyway, but fixes other things to take the place of it, and he is satisfied. The elder sister, Kane, has had a far more varied experience than Yuki, and, even after years of Christian living and work, would make serious mistakes, were it not for the loving watch-care of the younger sister. While she was but a little child, she lived in a Daimyo's palace, as her mother was for some time waiting maid to the Daimyo's wife. She was quick and bright, and learned many things that she has found useful in later days. She likes to tell of the time when she had such a desire to know how a Princess felt, that she put on her mistress' beautiful, silken robe, and lay down on her soft bed. Happily for her, she was found by her mother, but she was well scolded, nevertheless. As soon as she was old enough she was married, but did not stay long at her first home, nor the second, nor indeed, at any until, like the woman of Samaria, she had had five husbands, and yet was homeless. She could play the *samisen*, could dance and sing, but she could not make a good wife. At last Christ found her, and she became, first a servant, and then a helper for a missionary lady, with whom her sister was already working. Since then she has been with her sister most of the time, and under her influence and care can do good work.

While here, one of our callers was a Christian woman whom we had met when here before. At that time she was in a fine home, and her husband one of the representative men of the city. In the home was this woman and a younger one,

apparently on equal footing. Three or four children, playing around, addressed them both as "Mamma," and the elder woman spoke of them as "my children," so did the younger. This first sight of wife and concubine living together in this way was most surprising to a young missionary. The wife had but one child, a young man and heir of the house. He was a Christian and married, but would not bring his young wife home, as is the custom for the eldest son. He made a home for himself, and works hard to support his family, though heir to a wealthy house. Now his mother has left her husband and lives with her son, working very hard every day, choosing to "suffer affliction with the children of God" than longer to give her countenance to the open sin of her husband, by her presence in the desecrated home.

A great reform is needed in the home life of Japan, and Christian education for girls will be one of the greatest aids toward bringing it about. In so far as our girls can command the respect of the men of Japan, just so far will these evils be put out. Just so high as woman is elevated will the nation rise in dignity and honor and power. The needed change may not be brought about in one generation, for the habits of centuries are not easily broken. but the children of our present Christian school-girls will be stronger in character, and more powerful in their influence, because their mothers have had Christian training; and the day is coming when the homes of Japan will be true homes. A Christian marriage means so much in this land to-day. One Christian home established is a great thing. At a recent Christian wedding, guests were present who knew but vaguely of Christianity, and nothing at all of a true marriage ceremony. They were much impressed, and said, "That ceremony means something. How different from our

old customs." And one of them said, "I want my daughter educated in a Christian school."

Not long ago the leading statesmen of one of the political parties of Japan had a meeting at one of the fashionable summer resorts to discuss important subjects. As is their custom, these great men, most of whom have several concubines, brought **geisha* with them, to combine pleasure with business. But one man came alone,

* Dancing girls.

and thereupon was laughed at by his friends. "What an idea!" To come to such a meeting *alone!*" But he, standing straight and strong before them, answered, "Gentlemen, I have a wife at home who is true and faithful to me. Why should I be any the less so to her?" That wife is a Christian, and was educated in America. May God hasten the time when there will be more such wives in Japan, and more such men to honor them!



Mission Notes.

EVANGELICAL ASSOCIATION NOTES.

THE Annual Session of the Japan Conference of the Evangelical Association was held this year in the Ushigome church, Tokyo, and began June 8th. Bishop Wm. Horn, of Cleveland, Ohio, was present and presided throughout the session. According to the reports submitted to Conference, the work of the Conference met with success during the past year and the prospects for the future are, on the whole, quite encouraging. The work is divided into twenty one fields of labor, and twenty one men were appointed to work for the coming year. As the General Conference of the Evangelical Association, which meets once in four years, will meet October next in St. Paul, Minn., the Japan Conference elected F. W. Voegelien as its delegate, and also elected him delegate to the General Board of Missions, which will also meet in St. Paul after the General Conference.

THE Y. M. C. A. HOME IN KUMAMOTO.

THE Rev. John B. Brandram (C.M.S.) writes:—In the early days of Christian Missions in Japan, a band of some forty young men met on a hill near Kumamoto and pledged themselves to love and work for the cause of Christ and the evangelization of Japan. They are known as the "Kumamoto Band," and the historic spot where they met is called the "Flowery Hill." Many of them became famous as evangelists and Christian workers, and through their efforts, under God, much has been done towards the evangelization of Japan. Many of their numbers have latterly fallen from their first earnestness, and forsaken the simplicity of the Gospel of Christ; and others have gone far in undoing their work of preaching Christ by denying His Godhead, and some, alas! have even denied their faith. Still, after all, the fire has once burned, and men saw it and were led to Christ, and it has

never entirely been allowed to die out ; and now we are cheered in believing that a second "Kumamoto Band," on the same "Flowery Hill," are dedicating themselves to God's service, and that this time the rekindled fire, being continually fed by the oil of God's Holy Spirit, shall burn brighter and never die out, until all the sons of Japan know of the coming of the King. It is the second "Kumamoto Band," as they like to be so called, of whom I wish to write, and for whom I would fain plead. Kumamoto is a centre for students. At the various schools in the city there must be several thousands. One school—the highest grade of any school in Kiushiu, one of the five schools immediately below the Universities—has some 600 students in residence. Among these 600 men are fifteen or sixteen Christians, banded together as members of a Student Young Men's Christian Association. This Association was affiliated with the Student Young Men's Christian Association Union of Japan at the time of Mr. Mott's visit to Japan in 1896. Since then it has grown in numbers and influence. Mr. Mott impressed the importance of securing a home for the Association, which should be the centre for Meetings and also, if possible, a hostel for Christian students—a building which should bring the Christian students as an Association before the rest of the school. Five of the students have been doing their utmost to realize this ideal by renting a house close to the school at some sacrifice to themselves, and calling it by the name of the Association. It has been felt by those on the spot that the present is the time to secure this piece of land and the house upon it, at all costs, as a permanent "Home" for the Association, leaving it to the future to erect a more pretentious and suitable building. Those competent to know estimate that the price of land and house may be looked to double or

treble in the course of a year or two. The present seems the time to act, otherwise we may have to wait for years. The sum required is about 400*l*. The students of this school have all passed through the middle schools, and are drawn from the whole of Japan south of Osaka and Kyoto, and on leaving pass into one of the two Universities. They are thus the pick of the thousands of students who leave the middle schools, and their influence in the future will be wellnigh incalculable. If we can maintain a strong Christian Association in this centre, we shall be in possession of the key to the position among the Government schools in Southern Japan. I have been living in Kumamoto nearly twelve years, and I am becoming more and more able to get into touch with the students, and this Association seems likely to prove a fulcrum upon which the school may be moved. To give only one instance of their influence :—On a recent visit of Bishop Evington to our city, the members of this Association advertised and got together a Meeting of 150 students to hear a lecture on Christianity, and even obtained permission to post a notice of the lecture on the school notice-boards. Who will help us in this work ? If the Henry Martyn Hall at Cambridge and the Hannington Hall at Oxford are needed in Christian England, how much more is some centre needed from which to influence and keep together this Christian band in a heathen city and school ? Will not those who have no opportunity of personally coming to Japan stretch out a helping hand to those who are in the midst of many temptations in their Christian life ? We shall be thankful for all donations, whether they be large or small.—*The Record, London.*

[Donations from friends in Japan may be sent direct to Mr. Brandram.—*Editor.*]

THE STUDENT Y. M. C. A. SUMMER SCHOOL.

MANY factors contributed to the success of this year's Student Summer School. In the first place it received impetus from the fact that it was the first of a new series: while formally the Eleventh Summer School in direct descent from the one held at Doshisha in 1889, it really became the First of a new line by becoming the adopted child of the Student Christian Union in November of last year. Moreover it had been carefully planned so as to be more nearly adapted to the needs of Student Christian Associations. Finally it received the loyal support of all branches of the Church both in prayer and in money. Perhaps we ought also to include the influence of the charming location, Kwansei Gakuin, Kobe, and the hospitable accommodations provided by the local committee.

The attendance averaged over eighty, somewhat larger than last year but small as compared with the hundreds of ten years ago. Yet the plan has been changed and success may not be judged from the number present. The aim now is, not only to impart spiritual and intellectual stimulus, but also to train picked men for definite and effective work. Hence, more significant than the total attendance, is the fact that twenty-three out of thirty-one Student Associations were represented.

The lecturers were carefully chosen. Among them were Pres. Y. Honda, Chairman of the School, Rev. H. Kozaki, the Pastor, Doctors M. Takagi and J. S. Motoda, Reverends Geo. Albrecht, K. Tomeoka, Tada, Pres. K. Ibuka, and Mr. Tagawa of the *Hochi Shimbun*. Their teaching was without exception constructive and inspiring. Right here it might be helpful to give the typical program for a day:—Morning prayers at 6:30;

Bible Study in the Life of Christ under Rev. Albrecht from 8:30 to 9:30; Lecture from 10 to 11; Methods of Work, 11 to 12; Recreation from 1 to 6; Life-work Talk from 7 to 8; Lecture from 8 to 9. Of course every day was not so solidly filled as this, and on the other hand spontaneous extra sessions sometimes encroached upon the afternoons. There were three new features, the systematic Bible Study, the discussions of Methods, Principles of Student Association Work, and the Life-work Talks. The studies in the Life of Christ were not detailed but an excellent introduction to the course to be published for the use of all the Associations during the coming year. The discussions of Methods of Work were curtailed owing to the unavoidable absence of the Traveling Secretary, Y. Hara; but Bible Study, Work for New Students, How to Promote a Spiritual Awakening, Association Literature and Finances were each profitably considered. Life-work Talks, as the name implies, are presentations of the principles of choosing a calling and of the avenues of usefulness open to the Christian student. Under this head specialists treated of the following topics: The Principles of a Choice; Christian Men and Prison Reform; Journalism; Direct Christian Work; Laymen and the Church.

Athletics were not so popular as at American Summer Schools, but a climb up Maia San and an excursion to the man-of-war "Fuji," besides baseball and punting a foot-ball, served to let off energy and keep a healthy balance. Near the summit of Maia San an impressive prayer-meeting was held on the steps of a shrine while pilgrims passed to and fro. It was remarked that just forty-seven, a significant number in Japanese history, were present. What a contrast between the loyalty of the Ronins and of these soldiers

of Christ! The visit to the "Fuji," the largest ship in the Japanese navy, was made more interesting from the fact that Capt. Serata, ex-president of the Tokyo Young Men's Christian Association, is her commander.

As a whole, the School may be characterized as one of quiet earnestness and positive Christianity. The program was well-rounded and adapted to the needs of the various elements that composed the school,—students, women and pastors. It was noticeable how large a portion of the actual work connected with the gathering fell upon students and how cheerfully and ably they performed their duties.

It only remains to mention the Convention of the Student Union which occurred on July 21. The chief business transacted was the amendment of the constitution whereby the Central Committee was increased from fifteen to twenty-five and the proportion of missionaries was left undefined. In the ensuing election seventeen Japanese and eight missionaries were elected. Rev. J. S. Motoda, Ph. D., of St Paul's School, Tokyo, was elected Chairman.

GALEN M. FISHER.

* * * *

AMERICAN BOARD MISSION MEETING.

THE twenty-seventh Annual Meeting of the American Board Mission in Japan was held in Kobe, July 6-12.

The Chairman, Rev. S. C. Bartlett, opened the first session with the devotional topic "The Fruit of the Spirits," which was made the general subject of the daily prayer meetings throughout the week; the several fruits of the Spirit, Love, Joy, Peace, Long-suffering, etc., taken in succession made the daily devotional hour a

season of great helpfulness and rich spiritual blessing.

Rev. Geo. M. Rowland read a paper on "Ways in which we may help our Japanese Associates," which, with the discussion that followed, brought out many valuable suggestions in regard to ways of increasing the mutual helpfulness of the foreign and Japanese workers.

Rev. D. C. Greene, D. D., presented a paper on "Social Settlement Work in Japan" which included a sketch of the various lines of work instituted by Mr. Katayama of Kingsley Hall, Tokyo, and mention of the success of co-operative stores in various cities throughout the Empire.

The Mission voted to ask the American Board to co-operate once more with the Doshisha, to the extent of allowing the use of the income of that portion of the Harris Science School Fund held in America, and the furnishing of teachers for the English Department. A special grant was also asked in aid of the Doshisha Girls' School.

The question of Mission Co-operation with the Doshisha Theological Department was referred to a Committee to confer with Committee appointed by the Trustees and the *Kumiai* Churches. Reinforcements were asked for in aid of the teaching force in Kobe College and for the general Evangelistic work.

The following minute was unanimously adopted:—

"In the death of the Ven. Archdeacon Charles F. Warren the work in Japan has suffered a great loss. Many of our own number feel personally bereaved. We wish to place on record our high appreciation of his noble Christian character, his strong and unswerving faith, his earnest and unselfish devotion to his work, and especially his fervent catholic love and sympathy as shown by his interested presence at the organization of our first Japanese church twenty-

five years ago and during all the years of never-to-be forgotten intercourse since. Our own lives are richer for his life among us; Japan is richer in the possession of his influence and example; and heaven is richer for his translation thither. We wish to convey the above tribute of love and respect, together with our heartfelt sympathy, to the members of Archdeacon Warren's family, to his mission in Japan, and also to the Church Missionary Society."

The Annual Sermon was by Rev. J. D. Davis, D. D., from the text Matthew 28 : 18-20.

The exercises of the Mission Junior Christian Endeavor Society formed as usual one of the most interesting features of the meeting.

At the Comunion Service two of the older children united with the Church on confession of faith.

The social event of the week was the marriage of one of the members of the Mission, Miss Gertrude Willcox, daughter of Prof. G. B. Willcox, of the Chicago Theological Seminary, to Rev. W. R. Weakley of the Methodist Episcopal Mission (South). The ceremony, which was performed by the Mission Pastor, Rev. W. L. Curtis, assisted by Rev. J. D. Davis and Rev. T. W. Demaree, took place on Tuesday afternoon, July 11th, on the lawn in front of the Ladies' Home at Kobe College, where Miss Willcox had been a teacher since coming to Japan.

* * * *

KOBE CONVENTION.

Editor "Japan Evangelist,"

Dear Sir:

For three years in succession the Kobe Convention was held, and God blessed the meetings to the strengthening and filling of many of His Missionary servants.

Again this year we hope to hold the Meetings, believing that we are

guided of our God and that He again will bless us. They will (D.V.) be held in the Union Church, Kobe, from Sept 5 to 8 (Tuesday to Friday). There will be two Meetings a day (at 9.30 a.m. and 7.30 p.m.) and the first Meeting will be on the Tuesday evening.

May I ask your readers for special prayer for these gatherings? Is not the time, "yea, the set time," come, for God to arise and pour out His Spirit upon the Churches in this land? And if so, it is time for us to meet with one accord in one place to pray for such an outpouring and to search His word to find out the conditions of receiving it.

I hope that as many as can will make the effort, and meet with us. Let us come together with hearts prepared to hear what the Lord our God will say to us, and in expectation that He will bless us above what we ask or think.

Yours heartily,

BARCLAY F. BUXTON.

* * * *

COUNCIL OF MISSIONARIES CO-OPERATING WITH THE CHURCH OF CHRIST IN JAPAN.

THE Council of Presbyterian and Reformed Missions co-operating with the Church of Christ in Japan met in annual session at Karuizawa from July 21st till the 26th. Of the 150 missionaries belonging to the Council, 59 were present at the meetings. From beginning to end a lively interest was manifested, and the meetings were conducted throughout in a most excellent spirit.

The opening sermon was preached by the President, Rev. H. B. Price, on the subject of the Scriptural Sabbath, pointing out the lack of true Sabbath observance among many of the Christians in Japan, and urging upon the missionaries exemplary

conduct along this line. By request of the Council, the sermon will be offered for publication in the *Fukuin Shimpō*.

One of the first acts of the Council was to pass a resolution opening the house to visiting missionaries. During the session a number of friends availed themselves of the opportunity.

On Friday evening a popular meeting was held at which the subject of "*Methods of Evangelization*" was discussed. The Rev. J. B. Hail, of Wakayama, spoke of his personal experiences at Osaka and Wakayama; the Rev. J. H. De Forest, D.D., treated the phase of personal co-operation between the missionary and the Japanese evangelist; and the Rev. G. P. Jones, of the English Baptist Mission of Shantung, China, dwelt on the question of self-support in the work of that Mission.

Under the auspices of the Council the Rev. Wm. Imbrie, D.D., of the Meiji Gakuin, delivered on Sunday morning a sermon on Acts 1: 1: "*All that Jesus began both to do and teach.*" In the afternoon the Rev. S. P. Fulton, of Okazaki, preached a Japanese sermon on "The Evidences of True Faith," and the Rev. A. Pieters, of Nagasaki, an English sermon on "The Divine Element in our Work." All these addresses were of a high order and listened to with intense interest.

The Annual Report to the Council was made by the Rev. W. Y. Jones, of Fukui. Its general tone was one of decided encouragement. Tho no great awakening has taken place in any one part of the field, the "open doors" of the gospel are fast increasing in number, the attitude of the people at large is more favorable than it has been for many years past, and the outlook is such as to give hope of a glorious advance in the near future.

From the report on statistics it was seen that a thorough sifting of

members has been going on during the year in the Churches belonging to the "Church of Christ." Hence, while the number of baptisms throughout the year was 780, the actual increase in membership was but slight. The Church however should be in far better condition because of this sifting process.

In the matter of *self-support* the Church has steadily gained. Of the 69 organized Churches, 28 now report themselves as self-supporting. The net gain in native contributions over the previous year was about *Yen* 6,000. These are encouraging facts for which the Council feels profoundly grateful.

The Co-operating Plan for preparing S. S. Lessons has been tried for one year by the M. E. Church and the Missions of the Council and has met with tolerable success. The Plan would be decidedly benefited by proper expansion and consequently the Council decided in concert with the M. E. Church to invite the Mission of the A. B. C. F. M. and that of the Amer. Baptist Missionary Union also to co-operate in this work.

Of the important Reports that came before the Council may be mentioned that on *Methods of Bible Study*, read by Miss Mary Deyo, of Ueda. It summed up the methods now in use by the various Missions in connection with the work. The need of thorough instruction in the word of God is felt throughout, and various schemes are devised to supply this need. In close connection with this stands the subject of *training workers*. This was fully discussed, both in Committee of the whole and in regular session, the experiences from the various fields being given. It was felt that a great and important work remains to be done along this line.

The Council carried a strong resolution on the subject of *needed funds and increase of the foreign Missionary force* in view of the many still unoccupied fields and the de-

sirability to occupy these as speedily as possible.

With regard to the new relations under which we are henceforth to work in consequence of Treaty Revision, the Council took altogether a confident attitude, hopeful of enlarged opportunities in the future.

The Rev. S. S. Snyder, of Sendai, gave an interesting and stirring address* on the subject of Bible distribution, in which he himself has lately been engaged with marked success. The Council passed resolutions pledging hearty sympathy and co-operation in this important work.

The officers of the Council chosen for the ensuing year are the Rev. J. B. Hail, President; the Rev. T. C. Winn, Vice President; Mr. J. C. Ballagh, Treasurer; and the undersigned, Secretary.

The universal testimony of the members present was that this Twenty Second Session of the Council of Missions was the best and most helpful ever held. May it prove also the most useful one for the great work we try to do, together with our brethren and sisters of other Missions, in bringing the blessed Gospel of Christ to the hearts and homes of the Japanese!

ALBERT OLTMANS, SEC.

* See page 232.

PERSONALS.

[We shall be pleased to receive items for this column, which is intended to enable us to keep posted on the movements of our friends—Editor.]

Rev. and Mrs. F. W. Voegelien sailed for America, the 28th ult, on the "Empress of Japan," and expect to be back in four or five months. Their home address is No. 152 Court St., Kankakee, Ill.

Miss Ume Tsuda, of the Peeresses' School, Tokyo, has returned from her trip abroad. Miss Koda, the famous violinist, has been sent by the Japan-

ese Government to pursue musical studies in Vienna.

Rev. A. D. Hail, D.D., and wife have returned from a furlough in America and resumed work in Osaka. Rev. G. W. Van Horn and family, of Osaka, have gone on a furlough to the home land after ten year's work in Japan.

Rev. Wm. C. Buchanan, of Takamatsu, with his family, has returned to America, and may be addressed at Richmond, Virginia. Miss Ella Houston, of Nagoya, should be addressed at Bristow, Mecklenburg Co., N. C.

The home address of Miss Florence A. Duffield, as given in the July number, should be corrected to 5537 Madison Ave., Chicago, Ill. Rev. W. Wynd and family, also from Osaka, may be addressed at 40 Braid Road, Morning-side, Edinburgh, Scotland.

Rev. H. G. Warren, of Osaka, may be addressed during his furlough "Care C. M. S., 16 Salisbury Square, London, E. C."

Mrs. E. S. Stevens, of Akita, and her sister, Miss Jessie Asbury, should be addressed at Augusta, Ky; Miss Alice Miller, of Tokyo, at Earlington, Ky; and Miss Kate V. Johnson, of Tokyo, at Madison, Ind.

The *Richmond Daily Palladium* of June 15 contains a long account of the wedding of the Rev. Gurney Binford, of Japan, and Miss Elizabeth Schneider, of Richmond, Ind. The solemn rite was performed in the South Eighth Street Friends' Church, in accordance with Quaker ritual. The bride was married in a tailor-made travelling costume with hat to match, and carried white lilies. After a six weeks' tour in the east and north, at Philadelphia, New York, and in Canada, they were to return to Richmond, to stay some three weeks, in August. They then were to visit for three weeks with the groom's people in Kansas, and on September 29th sail for Japan, which will

be their future home. — *Japan Mail*.

Marriage.

On Wednesday, July 12th, at Trinity Church, Tsukiji, Tokyo, Miss Emily Verbeck, daughter of the late Rev. Guido F. Verbeck, to Henry T. Terry, Esq., of the Imperial University.—*Japan Mail*.

Marriage.

On July 20th, at H.B.M.'s Consulate, Yokohama, William George Smith, of the Nobles' School, Tokyo, to Edith Greig, of Dartford, Kent, England. No cards.—*Japan Mail*.

NOTES.

The Tokyo Imperial University held its graduation ceremony on the 10th July. H. I. M. the Emperor honoured the university with his presence on the occasion. The total number of graduates was 414, distributed as follows:—Law 155, Medicine 27, Engineering 110, Literature 74, Science 34, and Agriculture 14.—Y. C.

* * * *

Mr. K. Tomeoka of the Prison Wardens' School has just started a reformatory at Sugamo near the State Prison. His friend gave a lot of 3175 *tsubo* (one *tsubo* is 6 ft. sq.) The value of this is said to be 3375 *en*. We wish him great success! It is reported that the Home Office is busily engaged in effecting the regulation of factory sanitation. The Home Minister has just given instructions to each local government authority that every case of sickness and accident in the factory should be reported to the Police and minute statistics concerning sickness and accident should be sent in every half year to the Home Office by the employers.—*The Labor World*.

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TABLE OF CONTENTS.

THE VEN. ARCHDEACON WARREN	223
BIBLE WORK IN JAPAN.—By Rev. H. Loomis ..	229
HOW TO SPREAD THE WORD OF GOD IN JAPAN.—By Rev. S. S. Snyder	232
THE CROSS IN JAPANESE HERALDRY, (Illustrated).—Concluded	235
THE WORK OF THE SALVATION ARMY AMONG FOREIGN SEAMEN AT YOKOHAMA.—Concluded.—By Mrs. Adjutant Ellis	237
LETTER FROM MR. AND MRS. NEEDHAM	240
WORLD'S W. C. T. U.—Conducted by Mrs. Carolyn E. Davidson	242
WOMAN'S DEPARTMENT.—Conducted by Miss Annie S. Buzzell	245
MISSION NOTES	249
PERSONALS	255
NOTES	256

The Japan Evangelist.

VOL. VI.

SEPTEMBER, 1899.

No. 9.

CHRISTIAN EDUCATION IN JAPAN.

WE publish this month the new Ordinance issued by the Department of Education with reference to private schools, together with the detailed regulations relating to said Ordinance and the Instruction of the Minister of State for Education. All these have, of course, a very important bearing on the educational work of Christian missions in this Empire. The Ordinance itself, as it now stands, is an improvement in some respects over that recommended by the Higher Council of Education, but by Art. VIII closes Christian Primary Schools (*Jinjo Sho Gakko*). Moreover, the cause of Christian education in Japan seems to be dealt a direct blow by the Instruction of the Minister of Education, who forbids religious instruction or religious ceremonies, "even outside the regular course of instruction" in "schools whose curricula are regulated by provisions of law."

Now the fact that this prohibition of religious instruction and exercises appears, not in the Ordinance, but only in an Instruction, affords a little encouragement, because the latter is more easily amendable or revokable than the former. But that is a matter of the future, and is of no avail in the present juncture, when the instruction is in force.

Another ray of hope has shone forth in the reported interviews with certain officials of the Educational Department. These reports have appeared

in the vernacular and the English newspapers, and are concisely stated in the following editorial from the *Japan Mail* :—

It appears, after all, that the Educational Authorities do not intend to pursue with regard to private schools the illiberal course implied by the Instruction recently issued over the signature of the Minister of State for Education. If the Instruction stood alone, it must necessarily be interpreted to mean that official recognition will be withheld from any private school where religion is taught, or religious exercises are carried on, whether in hours of study or otherwise; and inasmuch as without official recognition a school can not obtain for its students the privilege of exemption from conscription, it follows that private educators have to choose between abolishing religion in every form from the training of youths, or exposing them to be drafted as conscripts at the age of 20, instead of being secured against any such misfortune until they attain their 28th year and may be supposed to have completed their studies. But from various interviews between newspaper representatives and officials of the Educational Department, we gather that the Instruction is not to be construed in that sense. The restriction with regard to religious teaching and religious exercises is to be confined to private schools whose curricula, textbooks, and all the details of their teaching are strictly regulated by official standards. A private school which does not follow this exact

method of uniformity, but which is nevertheless judged to rank with or above an official Middle School in the matter of its scholastic courses, will not be ineligible for the privilege of exemption from conscription. We consider that this explanation lacks perspicacity. The natural supposition is that the curricula and all the educational methods of the Government Middle Schools are the best of their kind that can be designed, and, arguing on that hypothesis, it would follow that the Authorities should encourage, rather than discriminate against, exact conformity with their own curricula and methods. Yet it appears that a school cut out in precise agreement with the official pattern will not enjoy as much liberty as a school which departs from the model. Of course there is the somewhat sentimental consideration that the Department may object to see religion associated with the courses of study it prescribes, although the association takes place in private schools not under official auspices. But, whatever be the true inwardness of the matter, we shall all be sincerely glad should events prove that the practice of the Department of Education is more liberal than the text of its instructions and enactments."

But this question about the interpretation and practical application of the Ministerial Instruction is also a matter of the future. In the meantime it is gratifying to see that the authorities of mission schools are assuming the right attitude in this crisis. On Aug. 16 the Japanese and foreign representatives of six Christian schools which already possess the special privileges of Government institutions (Aoyama Gakuin, Azabu Eiwa Gakko, Doshisha, Meiji Gakuin, Rikkyo Gakko and Nagoya Eiwa Gakko) met in conference and passed the following statement, which has been kindly furnished us, by Dr. J. S.

Motoda and Rev. D. S. Spencer, Secretaries, for publication:—

"The Constitution of the Empire grants religious liberty; the Instruction of the Educational Department definitely and more completely than ever forbids all teaching of religion, as well as religious exercises, to all schools seeking Government recognition. We feel that this position of the Educational Department is contrary to the spirit of the Constitution of the Empire, in practically restricting the liberty of parents in deciding upon the education of their children. We are here not raising any objections to the Educational Department's making such restrictions for public schools supported by public funds; but we feel that to put these same limitations upon private schools supported by private funds works great injustice. We feel even more strongly that these regulations make it impossible for Christian schools to secure the recognition of the Government and its accompanying privileges. We are of the conviction that for any Christian school founded on Christian principles, supported in any measure by the gifts and prayers of Christian people, to exclude in any degree Christianity from its ruling principles or from its school life would be disloyalty to our common Lord and to the churches aiding our schools. We call upon all officers and teachers of Christian schools to take a firm and decided stand upon this matter, and not yield any Christian principle for the sake of securing or maintaining Government privileges."

We feel certain that both Japanese and foreign Christians will applaud this action and help to maintain this attitude. We can see no *raison d'être* for a mission school in Japan unless it is through and through Christian, unless it teaches, acts and lives Christianity. We believe in the religious element in education and

must stand firmly by that principle. The Christian institutions of learning in Japan will, of course, suffer many disadvantages; but they may cherish the hope that this by no means "light affliction" will last "only" "for the moment" and finally work out "more and more exceedingly an eternal weight of glory." We believe that it will not be long before the Japanese will see the folly of trying to eliminate the religious element from education. At any rate the work of mission schools will never be lost.

In conclusion, we venture to express the hope that this crisis may lead to more co-operation among Christians in the field of higher education; and we invite suggestions on this subject.

PRIVATE SCHOOL ORDINANCE.

IMPERIAL ORDINANCE No. 359.

August 3rd, 1899.

Private School Regulations.

ART. I.—Private schools are subject to the supervision of chief local offices, (*chihochokan* 地方長官) except in cases specially provided for.

Art. II.—Any person proposing to establish a private school must obtain permission from the supervisory office (*kantoku kwancho* 監督官廳).

In the event of the abolition of a private school, or a change of founder, the fact must be reported to the supervisory office.

Art. III.—A private school must have a duly determined principal (*kocho* 校長) or a person authorized to represent the school and manage its affairs, and his appointment must be sanctioned by the supervisory office.

All provisions of this Ordinance that relate to principals of schools are correspondingly applicable to persons who represent schools and manage their affairs.

Art. IV.—Persons coming under any of the following cases shall not be eligible for the post of principal or teacher at a private school:—

1. A person who has committed a major offence (*juzai* 重罪) Provided that this restriction does not apply to political offenders whose civil rights have been restored.

2. A person who has committed a minor offence (*keizai* 輕罪) involving the punishment of hard labour.

3. A person who has been pronounced insolvent and has not recovered civil rights, or a person who has been declared bankrupt and has not yet discharged his debts.

4. A person who has been deprived of his official position as a disciplinary measure, unless two years have elapsed since the deprivation, or unless he has been pardoned.

5. A person who has been deprived of his teacher's certificate, unless two years have elapsed since the deprivation.

6. A person who is regarded as a disreputable character.

Art. V.—A private school teacher, unless he is in possession of a teacher's certificate of suitable grade, shall furnish testimonials of his erudition as well as of his acquaintance with the Japanese language, and shall obtain the approval of the chief local official (*chihochokwan* 地方長官) in the case of an elementary school, a deaf and dumb school, or a school of the same class as an elementary school, and of the Minister of State for Education in the case of other schools. Provided that a knowledge of the Japanese language need not be certified in the case of a teacher employed to give instruction in foreign languages, or in some special technical subject, as well as in the case of a teacher at a school established for the purpose of obtaining foreign pupils.

Art. VI.—Should the testimonials mentioned in the preceding Article be

deemed insufficient, the supervisory office shall, in compliance with the desire of the candidate, subject him to examination.

Art. VII.—Should it be considered that a private-school principal, or teacher has become unsuitable, the supervisory office may cancel the permission granted to him.

Art. VIII.—A private school, unless it is qualified to serve as substitute for a public school, shall not have the right to admit a child of school-going age which has not discharged its educational obligations. Provided that this restriction shall not apply to children which have received the sanction of the Head-man of a City, Town, or Rural District, in accordance with the provisions of Articles 21 and 22 of the Elementary School Regulations.

Art. IX.—Should it be considered that the method of establishment or of instruction, or any other feature of a private school, is injurious from an educational point of view, the supervisory office may order a change to be made.

Art. X.—In any of the following cases, the supervisory office may order the closing of a private school.

1. If there has been an infringement of the law.

2. If there is reason to apprehend disturbance of public peace or good order, or detriment to public morality.

3. If the fixed course of instruction has been suspended for six months or more.

4. If there has been a violation of an order issued by the supervisory office under the provisions of Art. IX.

Art. XI.—If a supervisory office considers that an institution is discharging the educational functions of a school, it shall intimate the fact to the persons concerned, and require compliance with the provisions of this Ordinance.

Art. XII.—Against a decision rendered according to Art. X. an appeal may be made to a court of law.

Art. XIII.—Any person who, after receipt of the intimation mentioned in Art. XI., fails to take the steps prescribed in the first clause of Art. II.; or any person who violates the provisions of the second clause of Art. II.; or any person who, after receiving the order of closure provided in Art. X., continues to carry on a private school, shall be punished with a fine of from 5 *yen* to 100 *yen*.

Art. XIV.—Any person who acts as principal or teacher in a private school without obtaining the permission provided in Art. III., and in Art. V., or any person who continues to act as principal or teacher of a private school after having had his permission cancelled according to the provisions of Art. VII., shall be punished with a fine not exceeding 30 *yen*. Any person who wittingly employs such a principal or teacher shall be liable to similar punishment.

Art. XV.—Any person who violates the provisions of Art. VIII. shall be punished with a fine not exceeding 20 *yen*.

Art. XVI.—The provisions of this Ordinance shall apply correspondingly to private kindergartens.

Art. XVII.—The Minister of State for Education shall issue such regulations as may be necessary for putting this Ordinance into operation.

SUPPLEMENTARY.

Art. XVIII.—This Ordinance shall go into force from the 4th day of the 8th month of the 32nd year of *Meiji* (August 4th. 1899.)

Art. XIX.—In the case of already-established private schools which have not obtained permission for their establishment, permission, as provided in this Ordinance, must be obtained within 3 months from the date of the Ordinance's operation.

Art. XX.—Any person who is occupying the position of a principal or teacher in a private school at the time of the operation of this Ordinance, and who desires to continue in that position in the same school, shall, unless he is in possession of a teacher's certificate of suitable grade, make application to the supervisory office within the space of three months from the date of operation of this Ordinance, and shall receive the permission referred to in Art. III. or Art. V.

Detailed Regulations Relating to the Private School Ordinance.

EDUCATIONAL DEPARTMENT
ORDINANCE.

No. 38.

Art. I.—Any one who, in accordance with Art. II. of the Private School Regulations, desires to obtain permission for establishing a private school, must forward to the supervisory office an application containing the undermentioned particulars, and accompanied by a plan of the site, the school buildings and the boarding house :—

1. The object of the school.
2. The name.
3. The grade.
4. The rules.
5. The financial scheme (*keihi* 經費) and the method of maintenance (*ijihoho* 維持方法).

Provided that any changes made in the particulars of the above clauses from 1 to 3 inclusive, or in the site, school building or boarding house, must be reported to the supervisory office ; and for any change in clause 4 the permission of the supervisory office must be obtained.

Art. II.—The following points must be included in the school regulations :—

1. The period of study, the age of admittance, the limits of study, and the arrangements as to holidays.
2. The curriculum and the hours of study.

3. Arrangements with regard to examinations.

4. Arrangements with regard to entering and leaving the school.

5. Arrangements with regard to tuition fees and entrance fees.

6. Arrangements with regard to rewards and punishments.

7. Arrangements with regard to boarding houses.

8. Arrangements with regard to the duties of officers.

Art. III.—Any one who, in accordance with the 1st. Clause of Art. III. of the Private School Ordinance, or the 1st Clause of Art. V. of the same, desires to obtain permission to become the principal of a private school, or the representative of a school, or a teacher must send to the supervisory office an application accompanied by the applicant's record.

Art. IV.—With regard to the examination mentioned in Art. VI. of the Private School Ordinance it shall be conducted, in the case of an elementary school, a deaf-mute and blind school, or a school of an elementary kind, by the examiners of teachers for Elementary Schools, and in other cases by the examiners for teachers for Normal Schools, Middle Schools, or High Schools, or by a committee specially nominated by the Minister of State for Education.

Art. V.—Private schools with regard to which special provisions exist (*betsudan ni kitei aru*) according to their kind, shall be respectively governed thereby.

SUPPLEMENTARY.

Art. VI.—Notification No. 15 of the 14th year of *Meiji* (1881), issued by the Department of State for Education, shall be rescinded from the date of this Ordinance's operation.

Educational-Departmental Instruction.

It being essential from the point of view of educational administration,

that general education should be independent of religion, religious instruction must not be given, or religious ceremonies performed, at Government Schools, Public Schools, or schools whose curricula are regulated by provisions of law, even outside the regular course of instruction.

(Signed) Count KABAYAMA,

Minister of State for Education.

(Dated) 3rd August, 1899.

ETHICAL INSTRUCTION IN JAPAN.

REV. J. D. Davis, D. D., of Kyoto, has written "An Outline Study of Ethics" which ought to be very useful in Christian schools. The Japanese edition is published as No. 122 of the publications of the Tract Society, 51 Tsukiji, Tokyo; and the English edition is on sale at the Meth. Pub. House, Ginza, Tokyo. The two are practically the same, except that the topics of Conscience and Will are treated more fully in the Japanese than in the English edition. The authorship of Dr. Davis is a guarantee of a scholarly Christian treatment of that branch of study which is so much slighted, but is all important, in Japanese education.

The need of such definite, positive and edifying ethical instruction as is outlined in Dr. Davis's pamphlet is emphasized by the following extracts from the Summary of Current Literature in the *Japan Mail*:—The first is the opinion of Mr. Murata Tsutomu: "To-day it would be hard to say what moral standard controls our lives. Some appeal to Confucianism, some to Buddhism or Christianity, others speak of the Nippon Shugi or the Imperial Rescript on Education as furnishing guides to life. But the truth is Japan is at present without a standard of ethics. I cannot believe with Buckle and Draper that morality makes no

real progress in the world. Nor can I, on the other hand, believe that a country's fate depends entirely on its morality; but I go as far as to think that, when a great intellectual awakening is accompanied by moral decay, like that of Italy in the 15th and 16th centuries and like that Japan of to-day, there is cause for anxiety and a call for resort to such preventative measures as are available."

"When Dr. Tsubouchi gave up the editorship of the now extinct *Waseda Bungaku*, he announced his intention of devoting himself to the study of ethical subjects. As a result of his investigations in that line he has published in Nos. 4 and 6 of the *Nihon Kyōiku* two articles entitled 'Fundamental Mistakes in the Current System of Ethical Education.' Dr. Tsubouchi has been engaged in educational work for many years, and is so well known in the literary world that anything he says should have great weight. His contention is that at the present time all ethical teaching in Japan is most unsatisfactory. No intelligible system is followed. Every teacher is left to do what seems right to himself, and most of these teachers have no special qualifications for the tasks they have undertaken. In many Primary Schools, the moral instruction given to the pupils consists for the most part in the constant reading in their hearing of the Imperial Rescript on Education,—a very useless proceeding, Dr. Tsubouchi ventures to say, since the terms used in that Rescript are necessarily general and abstract, and were not intended for the guidance of children. In many schools the children are required to learn the sentences of the Rescript off by heart, and by this means it is sought to teach the youth of the land how to do what is right. Dr. Tsubouchi ridicules the whole thing as a piece of silly journalism done for the sake of making a show of extra loyalty to the Throne."

NOTIFICATION TO RELIGIOUS PROPAGANDISTS.

THE Department of Home Affairs has issued the following:—

NOTIFICATION NO. 41.

Art. I.—Persons who propose to engage in religious propagandism are required to furnish to the chief official of the district in which they have their domicile, or in which, if not domiciled they reside, the particulars indicated below together with their personal record (*virekisho*).

1. The name of their creed.
2. The method of propagandism.

Persons engaged in religious propagandism prior to the operation of this Notification, must comply with the provisions of the preceding Article within two months from the date of operation.

Art. II.—Persons who propose to erect a house for religious uses, a church, a lecture-hall or a preaching-place, must apply for the permission of the chief official of the district in which they reside, accompanying this application with the following details:—

1. The reasons why such edifices are required.

2. The time when the building will be completed.

3. The designation of the building, its locality, the area of the site and all important details relating to building, together with a map.

4. The name of the creed.

5. The proposed method of management and maintenance.

6. If it is proposed to place there a local propagandist (*tanto fukyo-sha*), his qualification and the method of selecting him.

If the house, church, lecture-hall or preaching-place is not built within the time referred to in the second of the above clauses, the permission obtained shall cease to be valid.

In the case of a house, church, lecture-hall, or preaching-place used in connexion with religion prior to the operation of this Notification, the founder, or, in the event of there being no founder, or of some other obstacle, the manager, shall, within two months from the date of the operation of this Notification, convey to the chief official of the district the information specified in the first of the above clauses, and shall be considered to have received permission from the time of conveying such information.

Art. III.—The founder mentioned in the preceding article, or, in the event of there being no founder, or of some other obstacle, the manager, shall forward to the chief official of the district the personal record of the manager and of the local propagandist; and the same course must be pursued should there be any change of manager or of local propagandist.

Art. IV.—In the event of any change occurring in the facts enumerated in Art. I., the person engaged in religious propagandism must report the change to the chief official of the district within two weeks.

Art. V.—Should it be desired to make any change in the points enumerated in Art. II., the founder, or, in the event of there being no founder, or of some other obstacle, the manager, must apply again for the permission of the chief local official, accompanying his application with a statement of reasons. In case he has changed his residence, the permission must be sought from the chief official of the district to which he has moved.

When a house used for religious purposes, or a lecture-hall or a preaching-place is abolished, or its site changed, the fact must be reported within two weeks to the chief official of the district.

Art. V.—Propagandists of Shinto

or Buddhism, and all matters relating to the erection, transfer or abolition of their temples and of Buddhist preaching-places, shall be regulated by the rules hitherto in force.—*Japan Mail*.

REV. H. H. RHEES, D. D.

The following sketch is taken from the "Baptist Missionary Magazine" :—

REV. HENRY HOLCOMB RHEES, D.D., died in Kobe, Japan, May 10, 1899. Born in Camden, N. J., Nov. 10, 1828, he prepared for college at the academy in Bradford, Pa., studied law in Mount Holly, N. J., and was admitted to the bar of the Supreme Court of New Jersey at the November term of 1851. He was married to Miss Hester Ann Parson at Mount Holly, N. J., Aug. 17, 1853, and soon afterwards went to California, where he was ordained at Stockton, November 18, 1854. His pastorate in Ione Valley continued five years. At Marysville he remained until June, 1869. He then left California and returned to New Jersey, and was pastor at Salem for about a year. He then came to Nashua, N. H., and remained until December, 1872, and at Southbridge, Mass., until April, 1877. He received the degree of D.D. from Shurtleff College at Alton, Ill., in 1891. His experience in entering on missionary life was somewhat unusual as he did not go abroad until he was fifty years of age. It was in the earlier years of the Baptist mission in Japan. The young and devoted J. H. Arthur had just died in California after only four years' service in the Japan mission, leaving Dr. Nathan Brown, the veteran of Assam and Japan, alone in the mission. Volunteers for the work did not then readily appear, and in a

conversation with Mr. Rhees, pastor at Southbridge, Mass., Dr. Murdock, the secretary of the Missionary Union, expressed himself as some what discouraged at the small prospect of finding



anyone to send to the help of the solitary Baptist missionary in Japan. Mr. Rhees at once replied, "I will go if no younger man can be found and you will send me." This was the keynote of his life—readiness to respond to the call of duty as he understood it. He was appointed a missionary of the Union July 15, 1878, being then at Napa, Cal., and went first to Tokyo, where he built the first Baptist mission house in Japan. Like all his work the building was well done, and the house is in good service still. In 1881 Dr. Rhees opened the station in Kobe, which has continued to be the scene of his faithful, diligent labors to the close of his useful life. The end was like the rest—he died at his post. At one time when it was thought that the end might be near, he was asked if he had anything to

say. He replied: "No; I am ready to go or stay, as the Lord wills." To Mrs. Rhees in her bereavement we extend our sincere sympathy.

[Mrs. Rhees, with their adopted children, will make her home in Mount Holly, New Jersey.—Editor.]

JAPANESE LITERATURE.

NARA PERIOD (EIGHTH CENTURY)

THIS period was pre-eminently a poetical era; the only prose writings worth mentioning were the two great historical, or rather, mythologico-historical works, the *Kojiki* (in Japanese) and the *Nihongi* (in Chinese). But in poetry it was the period of the famous "Manyoshu" or "Collection of One Thousand Leaves." Mr. Aston, in his "History of Japanese Literature," writes as follows:—

Before proceeding to an examination of the Nara poetry, it seems desirable to give an account of those characteristics of Japanese poetry generally which distinguish it in a conspicuous manner from that of Europe. Narrow in its scope and resources, it is chiefly remarkable for its limitations—for what it has not, rather than for what it has. In the first place, there are no long poems. There is nothing which even remotely resembles an epic—no *Iliad* or *Divina Commedia*—not even a *Nibelungen Lied* or *Cherry Chase*. Indeed, narrative poems of any kind are short and very few, the only ones which I have met with being two or three ballads of a sentimental cast. Didactic, philosophical, political, and satirical poems are also conspicuously absent. The Japanese muse does not meddle with such subjects, and it is doubtful, whether, if it did, the native Pegasus possesses sufficient staying power for them to be dealt with adequately. For dramatic poetry we have to wait till the fourteenth century. Even then there are no complete dramatic poems,

but only dramas containing a certain poetical element.

Japanese poetry is, in short, confined to lyrics, and what, for want of a better word, may be called epigrams. It is primarily an expression of emotion. We have amatory verse, poems of longing for home and absent dear ones, praise of love and wine, elegies on the dead, laments over the uncertainty of life. A chief place is given to the beauties of external nature. The varying aspects of the seasons, the sound of purling streams, the snow on Mount Fuji, waves breaking on the beach, seaweed drifting to the shore, the song of birds, the hum of insects, even the croaking of frogs, the leaping of trout in a mountain stream, the young shoots of the fern in spring, the belling of deer in autumn, the red tints of the maple, moon, flowers, rain, wind, mist, these are among the favorite subjects which the Japanese poet delights to dwell upon. If we add some courtly and patriotic effusions, a vast number of conceits more or less pretty, and a very few poems of a religious cast, the enumeration is tolerably complete. But, as Mr. Chamberlain has observed, there are curious omissions. Sunsets and starry skies, for example, do not appear to have attracted attention. War-songs, strange to say, are almost wholly absent. Fighting and bloodshed are apparently not considered fit themes for poetry.

It is not only in its form and subject-matter that Japanese poetry is limited in its scope. The modern poet of Europe makes free use of the works of the Greek and Roman poets as models and as store-houses of poetic imagery. Much of his very language comes from the same source. But the poets of Japan have deliberately refrained from utilising in this way the only literature which was open to them. That their refinement of language and choice of subjects are in some measure due to an acquaintance with the ancient literature of

China is hardly open to question, but they allow few outward signs of it to appear. Allusions to Chinese literature and history, although not wholly absent, are unfrequent, and the use of Chinese words is strictly tabooed in all poetry of the classical type. There was a substantial reason for this prohibition. The phonetic character of the two languages is quite different. Chinese is monosyllabic; Japanese as polysyllabic as English. A Chinese syllable has far more complication and variety than those of Japanese words. It may have diphthongs, combinations of consonants and final consonants, none of which are to be found in Japanese, where every syllable consists of a single vowel or of a single consonant followed by a single vowel. It is true that the Japanese, in adopting Chinese vocabularies, modify them to suit their own phonetic system. But the process of assimilation is incomplete. The two elements harmonise no better than brick and stone in the same building. It was most natural, therefore, for the Japanese to refuse these half-naturalized aliens admission to the sacred precincts of their natural poetry, although by so doing they sacrificed much in fulness and variety of expression, and deprived themselves of a copious store of illustration and allusion, to which their prose writers resort even too freely.

The mechanism of Japanese verse is simple in the extreme. Unlike Chinese, it has no rhyme, a want which is plainly owing to the nature of the Japanese syllable described above. As every syllable ends in a vowel, and as there are only five vowels, there could be only five rhymes, the constant reiteration of which would be intolerably monotonous.

In the Japanese poetical language, all the vowels are of the same length, so that quantity, such as we find in the poetry of Greece and Rome, is

unknown. Nor is there any regular succession of accented and unaccented syllables * * *, the Japanese laying hardly any greater stress on one part of a word than on another. In short, the only thing in the mechanism of Japanese poetry which distinguishes it from prose is the *alternation of phrases of five and seven syllables each*. It is, in fact, a species of blank verse.

A feature which strikingly distinguishes the Japanese poetic muse from that of Western nations is a certain lack of imaginative power. The Japanese are slow to endow inanimate objects with life. * * * Still more foreign to their genius is the personification of abstract qualities. Abstract words are comparatively few, and it does not occur to the Japanese poet (or painter) to represent Truth, Justice, and Faith as comely damsels with flowing robes, or to make Love a chubby naked boy with wings and a bow and arrows. Muses, Graces, Virtues, Furies—in short, the host of personifications without which Western poetry would be only a shadow of itself—have little counter-part in Japanese literature.

This impersonal habit of the Japanese mind is shared by them with other races of the Far East, notably China. It is not confined to poetry, or even to literature, but is profoundly characteristic of their whole mental attitude, showing itself in their grammar, which is most sparing of personal pronouns; in their art, which has no school of portrait-painting or monumental sculpture worth mentioning; in the late and imperfect development of the drama; and in their religious temper, with its strong bent toward rationalism and its hazy recognition of ruling personal power in the universe. To their minds things happen rather than are done; the tides of fate are far more real to them than the strong will and the endeavor which wrestles with them. The significance of this

fact in regard to the moral and psychological development of these races may be left to others to determine. It is sufficient here to note its influence on the literature and especially on poetry.

Some rhetorical devices which are peculiar to Japanese poetry require a brief notice. One of these is the *Makura-kotoba*, or "pillow-word," as it is called, because it usually stands at the beginning of the verse, serving, as it were, as a pillow upon which it rests. The *Makura-Kotoba* is a stock conventional epithet prefixed to certain words something after the fashion of Homer's "swiftfooted" Achilles or "many-fountained" Ida. These words are survivals from a very archaic stage of the language, and the meaning of some of them is now extremely doubtful, a circumstance which forms no obstacle whatever to their continued use. * * * But even though a *Makura-kotoba* may be sufficiently apt if it is rightly applied, some Japanese poets take a perverse pleasure in wresting it from its proper sense in a way which to us is nothing short of ludicrous. "Whale-catching," for example, may pass as an epithet of the sea. But what shall we say of the poet who uses it as a prefix to the inland sea of Omi, now called Lake Biwa, where, needless to observe, whales are an unknown phenomenon?

Another trick of the Japanese poet is what Mr. Chamberlain has aptly termed "pivot-words." In these a word or a part of a word is used in two senses, one with what proceeds, the other with what follows. Thackeray has something of the kind in *The Newcomes*, where he speaks of the tea-pot presented to Mr. Honeyman by the devotees attending his chapel as the "devotea-pot." Here the syllable "tea" is contrived a double debt to pay. It represents at the same time the final syllable of "devotee" and the first syllable of "tea-pot."

Parallelism, or the correspondence between each word of two successive lines or clauses, noun for noun or verb for verb, is an occasional ornament of Japanese, as it is of Chinese poetry.

THE JAPANESE FAMILY SYSTEM.

(Concluded from July number.)

IT will be seen that the leading idea to be gathered from a study of the Japanese family system is the subordination of the individual to the family. The notion of an individual existing apart from and independently of the family is one which Japanese family law does not entertain. It is the individual in his relation to the family, rather than the individual himself with which both the law and the society which made it are concerned. Naturally, therefore, the law regards a person primarily not as an individual, but as either the head or a member of a family. One of these two capacities is acquired at birth, and one or other is always present, to the extinction of individuality, as we understand it.

The influence of the family dominates every relation in life. Is a child born, the question of paternity is merged in the more important consideration of the family to which it is to belong. Is it a question of parental authority, the family, and not the natural tie of relationship, determines its exercise. Is it a matter of succession, it is the family and not the individual which is the central idea. And so with other matters,—with marriage and divorce, adoption and its dissolution. Their importance lies rather in their effect upon the particular family or families in question than in their effect upon the relations between the individuals concerned.*

* This to some extent explains the looseness of the marriage tie.

It would be easy to multiply instances shewing the extent to which respect for the family is carried. Let it suffice to name only two, which may serve also to shew the peculiar working of the system: the separation of children from the father when the latter leaves a family of which he was a member when the children were born, and the posthumous legitimization of children. In the first instance, when children are born to a man who becomes a member of a family, in the legal sense of the expression, by marriage or adoption, these children may be said to belong to the family rather than to him; for, if he leaves it, his children stay behind. In the second instance, a person may be born and die illegitimate; but it is possible for the parents by their subsequent marriage to legitimize the deceased, and ensure the continuity of the family by settling the succession upon a grandchild of whom the deceased was the father. And the impersonal character which pervades the whole system is apparent in the provision under which, pending the minority of a person who is both a parent and the head of a family, his rights in this dual capacity do not remain in abeyance, but are exercised for him by a parent, or guardian, or, in the last resort, by a family council.

With us [Occidentals] a member of a family usually regards his connection with it as a mere accident of birth, by its very nature impermanent, to be shaken off whenever it suits him to do so, and as rarely, if ever, to be allowed to interfere with the play of his individual wishes or energies. In Japan, if it is too much to say that the individual exists for the family, and not the family for the individual, it is at least correct to say that the actions of an individual are to a large extent controlled by the family to which he belongs, and that to the interests of that family his own

are subordinated during the whole of his life.

It is surprising that individuality should survive at all under the circumstances which surround it. Until he is of age, and even afterwards, so long as he does not earn an independent livelihood, a person is subject to parental authority; and the same person until such time as he become the head of a family himself, which may never happen, is also subject to the authority of the head of the family to which he belongs. Nor even when such person becomes the head of a family, is of age, and is earning an independent subsistence, does he obtain complete liberty of action. He still remains subject in certain matters to the control of family councils, which may intervene in the interests of the family, or of some member of it, and open to the influence, none the less real because its operation is silent and has no legal sanction behind it, of the large circle of relations whose opinion is for him what public opinion is for us. Moreover, the effects of parental influence reach far beyond the legal limitations of parental authority. The doctrine of filial piety is a religion of daily life, governing conduct to an extent which it is not easy to exaggerate. To the wishes and well-being of the parent everything is held ready to be sacrificed, place, prospects in life, and even life itself. Not "what will the world think?" but "what will the family or parents say?" is the idea which naturally occurs to a person under these conditions.

It must not be supposed for a moment that the conditions described are regarded as in any way hard by the individual who is subject to them. More than content with things as they are, he is ready to give his sympathy freely to others whom he conceives to be less happily situated than himself; and it never enters into his philosophy to think that he

has not as complete liberty of action as, from his point of view, seems desirable or even proper.

And at the same time it is well to remember that family law has more of the elasticity of custom than of the rigidity of law, that a code need not be invoked though it exist, and that the present transitional condition of Japanese society may favor a rule being honored more in the breach than in the observance; and, in the light of these considerations, there is reason to think that the restrictions imposed on individual liberty of action may not in practice be so onerous as in theory they appear.

* * * *

On the whole, the system, as it works in Japan, is not wholly unbene-
ficial. It helps the weak against the strong and assists the indigent; it discourages litigation and family scandals; and the very subjection and self-repression in which the individual is schooled favor the growth of virtues for which the world is certainly none the poorer.

* * * *

It is evident that the family system has entered upon the period of its decline, and the time is possibly not very far distant when the unit of society will be the same as in the West.—Introduction of Part II of the Civil Code of Japan, translated by J. H. Gubbins.



Conducted by Mrs. COROLYN E. DAVIDSON.

“The happiest thing in life is doing good
according to a plan.”—

FRANCES E. WILLARD.

THE above quotation, done in crayons by Miss Hart, was seen by every one who came in to attend the second Foreign Auxiliary W. C. T. U. Convention held in Karuizawa. The room used for the meeting was beautifully decorated with flowers and ferns and with flags of various nationalities, including even a little Cuban flag which was attached to one side of the U. S. flag. A

small picture of Miss Willard was on the table and photographs of the Emperor and the Empress of Japan looked down from their central position upon the wall. Several interesting papers and talks were presented to the audience; some of these papers will appear in future numbers of the “Japan Evangelist.” The following report of the proceedings written by the Recording

Secretary will be read with interest by friends unable to be present at the Convention:—

W. C. T. U. CONVENTION.

The opening session of the Convention for Temperance workers, under the auspices of the Foreign Auxiliary W. C. T. U. of Japan, was convened at 9.30 a.m., Aug. 3rd, 1899, in the Union Church building, Karuizawa, an audience of about fifty being present. The opening exercises were conducted by Mrs. Topping, the hymn "Give to the winds thy fears" being sung, after which Mrs. Topping read the Crusade Psalm and led in prayer.

In the absence of the President, Miss Denton, the chair was taken by the Vice-President, Mrs. Davidson, who, after reading a brief letter from Mrs. Geo. Pierson expressive of her interest in and sympathy with the work of the W. C. T. U., called upon Mrs. Leavitt to read a paper prepared by Mrs. Pierson, entitled "How we started a W. C. T. U. in Sapporo." The reading of this bright and interesting paper was followed by a brief discussion in which Miss Clawson told of the organization of an Auxiliary in Akita after a visit from Mr. Miyama, and Miss Fife spoke of the growth of the Yotsuya Auxiliary which had been organized during Miss Parrish's stay in Japan.

The convention was then favoured with an organ solo by Mrs. Honsey, after which the President called upon Miss Kuhns of Yokohama for a paper on "Loyal Temperance Legion" work. Miss Kuhns prefaced her talk by an interesting description of recent opportunities which she and her associates had of doing some good work along Temperance lines among the soldiers of the U.S. warships lately in port; and though this had prevented the preparation of the promised paper on L.T.L. work, the account which Miss Kuhns then gave of her work

among the children, was full of interest and enjoyed by all. In the discussion which followed some interesting facts relative to L.T.L. work were brought out, and Mrs. Large gave some useful information along the line of literature now available for such work. Several persons present spoke of the good work being done for the Temperance cause by Mr. Miyama throughout Japan, and a discussion as to what could be done to help the society in meeting his necessary travelling expenses and salary, resulted in generous donations from those present, the sum contributed at the close of the meeting equaling 129 *yen*.

Mrs. Large also made an appeal for subscriptions to the *Kuni no Hikari*, the organ of the National Temperance League, also for the *Union Signal* and the *Woman's Herald*, the organ of the W. C. T. U. of Japan, stating that the burden of responsibility of this latter paper had become too great to be longer borne by Mrs. Yajima and had been assumed by the National W. C. T. U., Mrs. Tanaka to be the new Editor.

After an enjoyable vocal duet rendered by Misses Hart and Glen, a most interesting paper was read by Miss Clawson entitled "Can Temperance Work and Evangelistic Work be Combined?" Many helpful thoughts were brought out by Miss Clawson's paper, the conclusion being that not only can Evangelistic and Temperance work be successfully combined, but that the latter is a distinct help to evangelistic work in general, by opening up many doors for direct Christian teaching.

The remainder of the morning was given to informal discussion and relating of incidents in connection with the spread of Temperance work in Japan—also to the various Temperance periodicals. The meeting adjourned at noon after prayer by Rev. Mr. Oltmans following the noontide moment of silent prayer.

AFTERNOON SESSION.

The afternoon session was opened at 2:30 p.m. by the singing of a Hymn, after which Miss L. E. Case conducted the devotional exercises, reading a number of selected passages of scripture and emphasizing in remarks the ways in which Christian workers with only limited time to give to specific Temperance work, might yet help the Cause greatly, by example—in wearing the white ribbon—in distributing temperance literature—by holding occasional temperance meetings in place of regular “Fujin Kwai” and above all, by prayer. After prayer and singing, the chairman called for the minutes of the morning session which were read and approved.

Mrs. B. Chappell of Tokyo then read a most interesting and instructive paper, descriptive of the movement in America which had resulted in the “National Congress of Mothers” held annually since '97. The reading by Miss Veazey of a speech delivered at the congress of '97 by Mrs. Maud Ballington Booth, entitled “Mother to the Motherless,” gave some further information on this important subject, after which the convention enjoyed a duet rendered by Mr. and Mrs. Topping of Tsukiji.

Mrs. Large then read by request “The Story of a Cigarette” written by Miss Buzzell of Sendai. This well told story has just been published in Japanese in tract form and will be found very effective for distribution among the young.

The next paper on the programme, prepared by Miss Parmelee of Maebashi, was read by Miss McCandlish. Its subject “Is there any longer any need for the Foreign Auxiliary W. C. T. U.?” was one of general interest, and the points *pro* and *con* presented in the paper furnished food for thought and left the question open for discussion. But as the Convention did not

seem ready to take it up, the audience was asked to join in singing a familiar hymn, after which Mrs. Large gave the last paper on the programme, holding the close attention of all while she told of the work of the past ten months during which she has been in charge of the “Florence Crittenden Home” around which so much interest has centered during the past year. Mrs. Large spoke of the change which has taken place in the nature of the work, making it now more a work of prevention than of rescue as formerly, and of her hope for girls thus received and sheltered—of the course of instruction, which embraces training in general housework, the laundry, cooking, knitting, Japanese and foreign sewing, and that arrangements had been made for opening, in September, daily classes in dress making and domestic economy which mothers and wives, several of whom had requested such training, could enter. There are now nine girls in the Home, the youngest of whom is thirteen years of age and the eldest twenty-two. A number of questions were asked at the close of the paper, eliciting much useful information in regard to this work and social purity work in general, which must have deepened in many hearts the sense of personal responsibility towards this most important branch of our W. C. T. U. work.

At the close of the meeting Miss Wilson moved, seconded by Miss Fife, that a letter of greeting be sent from the convention to Miss Parrish. This was carried unanimously and the Cor. Sec'y authorized to send the letter. After the singing of the Hymn “Blest be the tie that binds,” and prayer by the Rev. James Ballagh, the meeting adjourned.

M. A. VEAZEY,
Rec. Sec'y.

* * * *

Readers of the “Japan Evangelist” who have not yet had an opportunity

of contributing towards Mr. Miyama's salary and traveling expenses for the ensuing year will do the National Temperance League and the National W. C. T. U. a great favor by adding, as they are able, to the sum given for the purpose at this Convention.

In a recent "Union Signal" we read: "The cycle of the century will be celebrated by the Young Woman's Branch of the World's Woman's Christian Temperance Union in the publication of the most complete, unique, beautiful and helpful Almanac ever yet issued by the W. T. P. A.," As a premium was offered for the best design for the cover of this almanac, a member of the Nat. W. C. T. U. in Tokyo decided to compete for it. The result may be seen in the following quotation, also from the "Union Signal:"

"The premium offered for the design for the cover, the committee decided must be shared in this way: Owing to the merits of one of the English designs, and the original character of a drawing sent from Japan, these two countries were combined and adapted for the cover of the Almanac by an American young woman, which seemed a graceful solution, thus complimenting three nations."

An order for one hundred copies of this Almanac has been sent to America and they will be here in time for "Christmas Presents." They can be ordered from Mrs. Large, No. 6B Tsukiji.—Price, fifty *sen* per copy.

The W.C.T.U. Annual Convention is to meet in Yokohama, Saturday, Sept. 30.



Woman's Department.

Conducted by Miss ANNIE S. BUZZELL.

MARRIAGE OF JAPANESE CHRISTIANS.

THE question of marriage is a most serious one in any clime, to any people, and one which should be considered most carefully. But especially among Christians in Japan, this is a most difficult problem with which to deal. Marriages are not usually made by the young people who enter into the bond, but by their families and friends; and the wooing is as often from the family of the young

lady as from that of the young man. If a young girl reaches the age of twenty without her future being settled, there is cause for anxiety; and the majority of girls become wives before they attain that age. As the marriage is not for the sake of the son, but for the house of which he is the representative, it is the father and mother, and not the son, who must be pleased. Should the

young wife fail to please her mother-in-law, she can be sent home, no matter how much her husband may love her, and desire to keep her. Even if all the family are pleased with her, should she bear no children, she may be returned to her home, for it is most important that the family line should be unbroken. The marriage tie is nothing compared with that. Fortunately, in many cases, this way of marrying turns out well, and there are happy family groups.

The young girl, in her home, learns to obey her father and elder brother; then she leaves the home of her childhood, after being carefully instructed by her mother in all housewifely arts, and goes to obey her mother-in-law and her husband. She is not mistress of her new home, if she marries the eldest son, but is only the daughter-in-law until such a time as the mother chooses to retire, and become "Go Inkyo Sama," when the wife becomes the house mistress. The eldest son of the family is the one upon whom the duty of perpetuating the family line devolves. He inherits the property or the debts. He must care for his parents in their old age, educate his brothers, and find good husbands for his sisters. In all this his wife must help him. The younger sons have more freedom, for they go out from the old home and found new houses. A younger son and his wife have only the future to think of and prepare for; while the eldest son has the past to guard, the present to provide for, and the future for which to lay up in store. The younger sons are usually ready to help the elder brother where there are family debts, or many poor relations to care for, and so in the majority of homes, those of the family branches, as well as in the old home, there are one or more old women, doing what they can to help, and being taken care of kindly. There are many happy

homes, where all members of the family work together for the common good of the house; and many young girls, who go forth from their own homes with fear and trembling, not knowing what is to be their future, settle down into glad, contented lives, doing their best as daughter, wife and mother. But there are many others who are sent back to their homes, once, twice, even thrice or more, ere they find the place where they fit; and there are homes where sometimes three or four girls are tried before the family is satisfied.

In view of all this, what is a Christian girl to do? If her parents are Christians, the settlement of the question is easy, for they will by all means seek a Christian husband for her, unless their eyes are too much blinded by ancient custom and national prejudice, and they can make a better match, from a worldly point of view, in some other way. But where a girl becomes a Christian, and her parents neither know nor care for Christianity, what is she to do? She has been taught that she must obey her parents, that they know far better than she what is good for her. She is not expected to choose for herself in these matters, and yet her Bible tells her not to be unequally yoked together with unbelievers, and teaches her of the awful sin of idolatry. If she marry into a heathen home, it will be a part of her duty as the daughter-in-law, to care for the family gods, especially the ancestral tablets, unless her husband is a Christian, in which case he will shield her from that, and will make it understood in the family that, in matters of religion, he and his wife must be allowed their own way. Should the young wife alone take such a stand, however, no matter how faithful she be in other things, she would be considered stubborn and disobedient, and would be so treated. Many and many sweet

Christian girls, even some educated in Christian schools, and with strong Christian principle, have felt themselves bound to obey their parents, at whatever cost, and have gone with the crowd, and been lost, seemingly, in the mass of unbelief and heathen darkness. They are not lost, nor is the work that has been spent upon them in vain, for coming generations will be different because of the light that has shone into the hearts of these girls; but their lives are dwarfed and their usefulness greatly impaired by being shut out from companionship and sympathy in that which is so vital a part of the life of all humanity, namely, religion.

But sometimes there is a girl who feels so strongly that her first duty is to obey the commands of the Lord, that she will bear the stigma of being called disobedient and unfilial, and make the determination that she will not allow herself to be united with one who does not serve the one true God, and believe in Jesus Christ, His Son. Some parents will respect the daughter's feeling in the matter, and kindly yield to her desire and help her; but generally the girl who takes such a determined stand, must bear persecution of one sort or another, until the Lord relieves her. One such case will illustrate. A young woman, a Christian, was the youngest and best beloved child of a widowed mother, who was anxious that she should marry a wealthy man of their native city. Not only was he not a Christian, but he was one against whose character her whole heart revolted. She was sweet, and pure, and true-hearted, but he the opposite. She was a Christian, he a scoffer. But he was her family's choice for her, and if she followed their commands, she would have wealth, and a husband and home, at least. She begged to be kept at home a little longer. She entreated her mother and sisters to spare her,

saying she would work ever so hard, she would do anything, if only they would not marry her to an unbeliever, especially to such a man. But they were deaf to her entreaties, and went on with their preparations, until she saw there was but one way of escape for her. She left her home and native place and went far away, where she found a haven with a Christian lady who had a sewing school. She was skillful with her needle, and made herself useful as an underteacher. Her family tried in every way to get her back, but without avail. After many months, by the help of a missionary friend, she was boarded in a Girls' School, and took a thorough normal course in one of the best of sewing schools, thus fitting herself to become a teacher. After she graduated, she took the position of teacher of sewing and etiquette in the school where she had boarded and proved a most valuable helper. All this time she did not dare to go home, though her heart yearned for her mother, the one being of all the world that she loved the most. But, after three years of absence, the mother relented enough to ask her to come home a little while. She went for a few days only. Then her mother begged her to come home and stay, promising to say nothing about marrying her, but the promise could not be trusted. The girl thought over it, and prayed over it, and was almost ready to take upon herself a vow that she would never marry, but go home and take care of her mother, enduring whatever there might be of trouble and persecution to meet. She had continued various studies, after she became a teacher and was accomplished in all the arts that make a cultured lady. She had been sought for in marriage by men who were honorable, and in good position, but she had refused to go, for they were not Christians. But ere she had taken

the vow she contemplated upon herself, the Lord sent the one He had chosen, and an earnest, consecrated young evangelist asked for her to be his helper in the work of the Lord. The mother's consent was asked, and bitterly refused. She hated Christianity, and was sure her daughter would come to beggary should she marry a poor, Christian evangelist. For some time then the poor girl wavered, but feeling that she could fulfill her mission as a woman better as a wife and mother than in any other way, and also be a more true help and comfort to her mother in coming days, married than single; also, feeling that the Lord was offering this blessing to her long-tried heart, she gave her promise, and is soon to be married to a man in every way fitted to be a life-companion for her. Her mother is angry, and she cannot go home now. Her sister has sent her word that, if she does this without her consent, as she is the head of the family, there being no son, she shall no longer belong to the family, to which our heroine only replied, "I have decided, and cannot change. I only ask your kindness." Who can but admire and respect such a girl? Surely, the Lord will bless and prosper her.

But, perhaps, you are asking about a Christian young man marrying a girl who is not a Christian. This is a very different matter, though even this is contrary to the Lord's Word. But the results of such a marriage are much better than when it is the other way. The wife expects to follow her husband, and so usually begins the study of the Christian religion, receiving the teaching gladly, and many a young wife joins her husband soon. There is one danger here, and that is that her religion may be more formal, and not the real heart experience necessary to a true Christian, but we cannot judge the matter too strongly. The young

man does not often make his own marriage, any more than the young girl, and, even if he does choose for himself, is much more likely to choose for the convenience of his house and family than for a fitting help-meet for himself in his own chosen career, whatever it may be. Sometimes the marriage is arranged while the contracting parties are yet mere children, as in the case of one young Christian worker, who has recently married. When he became a Christian, and began preparing himself for Christian work, he knew that the one to whom he was betrothed knew nothing of Christianity. She was but a girl then; but he looked into the future, and knowing what he would need in his wife, asked that she might be educated in a Christian school. His wishes were carried out; and when he was ready to take up his life-work, she was ready to be a true help-meet for him, an earnest, consecrated, educated, working Christian. They are married now, and have gone forth together, in true union of soul, to do the work for which the Lord has set them apart.

There is another sweet, though sad, story that you may like to hear. An earnest Christian young man, the eldest son and pride of his parents' hearts, received for his bride the beautiful girl whom his parents had long before selected for him. She was well educated and carefully trained in household duties, and was in every way fitted for him, only in the one thing where he most needed sympathy, as he was the only Christian in his home. But he began immediately to teach his young wife of the Saviour who was so precious to him, and whenever her mother-in-law would consent, she would go to Church. As she and her husband grew nearer together, she grew more and more to want his Saviour, and their Christian friends hoped that the time was not far distant when they

would be truly united. Already she was able to sympathize with him in his heart's deepest feelings, and when they were alone in their own room after the labor of the day was over, they would read God's Word together, sing hymns of praise to Him, and the young man would pray for his wife, hardly yet out of her girlhood, and for the home where they were to shine together for Christ. But, ere the sweet, trusting girl had united herself in public to God's people, her strong young husband, the one who had led her to know Christ, the one who was to be her teacher, her guide, her support, was taken away. God saw that he was ready for Heaven, and called him home, and she had no support left but to cling to the Mighty Arm that never yet has failed the weakest, and did not fail her. Almost stunned by the suddenness and intensity of the blow that had fallen upon her, what did the poor girl widow do? She was barely twenty, widowed and alone, for God had not yet given her little children. Did she give way to grief, as you would have done? No, she remembered that she must be, in her husband's place, the stay and comfort of the parents, for the only remaining son was but a boy still, and all the daughters were married. So she kept down her own grief and sorrow, and with her quiet, gentle ways, with a calm face, went about her duties, doing all in her power to soften the blow to the aged parents, and to comfort and encourage them. As is the custom, for forty nine days, mourning is made and every seventh day there is a ceremony. During

these days, the young man's picture is standing in an alcove at one end of the room, surrounded by gifts that have been brought by sympathizing friends. Lighted lamps are burning in front of the picture, and fresh food is placed there every day, and often some one comes in, bows before it, and places burning incense sticks there, for none of this family know God, except the young wife. And how does she come before the pictured face so dear to her? Not with offerings of food, not with incense, not with prayers to the departed spirit, but with his loved Bible and hymn-book; and there, as near his picture as she can get, she sings the hymns he loved, and prays the Lord to let her husband's spirit rest upon her, that she may continue the work which he begun, that she may serve the Lord as he served Him, and that she may be a light and comfort and blessing in the home which he has left. She does not know yet whether she will be allowed to stay in his home, or be sent back to her own. As she has no children, and is young, if she is sent to her home, she may go to be a bride in some other home. It will be decided when the days of mourning are ended; and in the meantime she is working from morn till night, doing all in her power for her husband's family, and pleading that they will let her stay, and permit her to devote her life to them, for the sake of the husband who loved her, and whom she loved so truly that she can have no other thought but to be and do what would please him, and be acceptable to the God whom he served so faithfully.



THE OTARU GIRLS' SCHOOL.

THE Seishu Jo Gakko of Otaru, is a Christian day school belonging to the Presbyterian Mission. It is about four years old, and during the past year has enrolled one hundred and fifteen names, including special students and kindergarten pupils.

The original intention of its founder was merely a summer school for poor children, but Christian parents asked that it might become a permanent institution for the church, so the character of the school was determined by that demand. Most of its students are still in the Sho Gakko Department, but its curriculum admits *graduates* from that grade. The aim of its seven Christian teachers is to win souls to love Christ. They feel the importance of their mission to a large and growing town where there is no other Christian school, and earnestly desire the abiding presence of the Holy Spirit, that this little work may more and more become a *power*, that amid many strong opposing interests in these exciting times, the fullness of His Grace may so pervade this little work that it may be a *constraining power* drawing souls to Jesus. To this end the prayers and sympathy of missionaries and other Christians are solicited by the founder of this small school, who has faith in the words:—"My grace is sufficient for thee: for my strength is made perfect in weakness." and "God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of this world to confound the things which are mighty."

OTARU, HOKKAIDO.

FEW people outside Otaru realize its rapid growth. But we who daily see its long busy street between the Sumiyoshi and Temiya stations are often reminded of life and stir on the Ginza of Tokyo or a crowded American thoroughfare. The man who became discouraged when he "tried to hustle the east" would take a new start if he should come to Otaru, for the impression is forced upon the observer that "Time is money," and that there is none to be lost. This is no doubt owing to the fact that Otaru is commercial. Its harbor is full of ships, both large and small, and frequent trains go thundering through the length of the town. These long lines of cars are heavy with freight and human life,—and again we are reminded of Tokyo and the west. Every intelligent person knows of the agricultural, fishing and mining industries of Hokkaido, and that its capital, Sapporo, is a quiet, beautiful town of broad, green streets, with a fine capitol, hotel and college. But Otaru is far ahead in the race for population, for at the last census, in April of this year, Otaru is found to have 56,961 people while Sapporo has 37,464. But Otaru is far behind in the number of its Christians, having only about 200, it is said, while Sapporo has about 550. This fact shows how much prayer and effort is needed for this important Hokkaido port,—for think what a beacon the *Light of Life* would be for these northern waters! And think what it would be to have *Christianity* boarding these crowded daily trains bound for the inland!

CLARA ROSE.

Mission Notes.

ARIMA CHRISTIAN CONFERENCE.

IN spite of the continued earthquakes and ominous subterranean rumblings, the Arima Christian Conference began its ninth session Sunday, Aug. 6, with a sermon by Rev. C. B. Moseley, of Kobe. His discourse was based on the parable of the three servants who received five, two, and one talents respectively from their Master and the uses they made of them, and the audience was much edified and helped by what the speaker said. The evening service was taken by the Rev. R. Austin Thomson of Kobe, who preached a very excellent and instructive sermon on the subject of "The Face of Christ." Most every one was quite surprised at the large audiences that assembled to hear these sermons. It was once thought that fear of these earth rumblings would run every one away and the Conference would probably not be held. But it is estimated that there were about as many foreigners as last year, although nearly all Japanese visitors left.

The Conference met in business session Monday morning at 10 o'clock, with Rev. R. A. Thomson in the chair. He spoke a few words in tender memory of the one whose duty, as Chairman of the Board of Managers, it would have been to open the Conference, but whose work on earth had ceased. He referred to the Ven. Archdeacon Warren, who has been intimately connected with the Conference since its organization nine years ago.

Rev. A. D. Hail, D.D., was elected President, and Rev. W. P. Turner,

Recording Secretary, of this session. Rev. R. A. Thomson, Hon. Sec. and Treas. of the Board of Managers, made a financial report and read a very interesting letter to the Conference from Rev. and Mrs. George C. Needham, of Germantown, Philadelphia, who were among the invited speakers last year. After this Dr. A. D. Hail read his paper on "Things that Sap the Spiritual Life of the Missionary." This is a very practical and vital question and every one listened with close attention to what the speaker said. He showed how that failure of health, worry over trifles, laboring in a department of work to which one is not properly fitted, neglecting private prayer, all tend to sap the spiritual life of the missionary. He told the wives and mothers that if they properly trained their children and kept a model Christian home they were in the highest possible sphere of duty and were doing directly what others were trying to do indirectly. It is to be regretted that time would not allow questions and fuller discussion of this interesting subject.

On Monday evening at 7.45 there was a devotional service led by Rev. B. W. Waters of Osaka. The special object of prayer was "Japan." The speaker referred to the new condition under which missionaries are brought, and pointed out that there would very likely be less opposition or hindrance to Christian work from official sources than had been in the past. The great thing needed now is increased consecration and earnestness on the part of Missionaries and native pastors. The greatest responsibility now rested upon them. The field is

now opened as never before and so there is greater need of renewed consecration of all Christian workers.

On Tuesday at 10 a.m. Rev. T. H. Haden, of the Kwansei Gakuin, Kobe, read his paper on the Evidential Value of Christian Experience. It was a very valuable paper full of philosophical research and practical thoughts. In the general discussion that followed, some very interesting examples of experience as evidence of the power of Christianity were brought out.

At the 7.45 evening service, "China" was the subject of talk and prayer. It was led by Rev. Mr. H. S. Phillips, of Fukien province, who, it will be remembered, was reported some weeks ago as being murdered by a mob. Several other missionaries from China and Formosa gave interesting talks. The evening devoted to China in this Conference is always full of interest and brings that great Empire home to us as nothing else could do. Mr. Phillips said that there are now over 30,000 Christians in Fukien province, and in Foochow now all Christian places of worship are crowded with worshippers and seekers as never before. Yet in that province some of the most desperate and deadly riots have occurred. Mrs. Phillips, who is here with her husband, addressed the ladies in Arima the other day and related their experience in barely escaping with their lives from that recent mob of over 1,000 mad Chinamen. Those who heard her say that it was a most thrilling address, in which were many touching incidents of faithfulness and bravery of Chinese Christians and servants.

The paper read on Wednesday was by Rev. J. W. Moore of Kochi. His subject, "Have we Scriptural Grounds for Believing that the World will be Converted before the Second Coming of Christ?" is one that has agitated certain sections of the church since the second century. While the spea-

ker took the view held by the great body of the church, he was not dogmatic in his views.

On Thursday, Mrs. W. R. Gray of Osaka read an admirable paper on "Our Lord's Example in Personal Dealing with Souls." She dwelt especially on Christ's method of dealing with the woman at Jacob's well. This paper brought forth a number of speeches and showed how deeply interested all were in this practical side of missionary work. It was shown that much of the most effectual and lasting mission work is in personal face to face talks with people who are interested in the subject of Christianity. This is especially true of woman's work.

On Friday, Rev. W. R. Gray read a valuable paper, "The Uses of the Revised Version of the New Testament in Biblical Study." He cited many passages in parallel columns showing the advantages in clearness and accuracy of translation of the Revised Version. The Authorized Version would doubtless long remain in common use because of its associations and the familiarity with its phraseology, but for the Bible student the Revised Version is invaluable as a help and a commentary upon the King James Version. Time would not allow a full discussion of the paper.

On Saturday, Rt. Rev. Bishop Awdry gave a very practical and valuable address on "The Teaching of the Prophets Haggai, Zechariah, and Malachi in their Relation to Christian Life and Work." He brought out clearly the condition of the times in which these prophets wrote and preached, and made some valuable applications to our own times and work. Some further interesting and helpful remarks were made by Bishop Foss, Mr. Gray, Mr. Haden, and Dr. Hall.

On Sunday morning at 10 o'clock, the Rev. J. B. Brandram, of Kumamoto, preached a very helpful sermon from the text: "He must increase but

I must decrease"—Jno. 3:30. He showed how it was essential that every missionary should have the spirit of John the Baptist when he uttered those remarkable words. This was especially applicable in the new relations to Japanese officials. We may find many things to annoy us in local regulations, but the proper Christian spirit would not allow us to be worried and fretted by them.

The last devotional meeting of the conference was held on Sunday evening; when the President, Dr. A. D. Hail, delivered an interesting and instructive address on complete consecration to Christian work. He showed how it was impossible for one to lift himself up into a higher life of consecration and usefulness by his own efforts. Man must get help from a higher power.

The conference met in business session on Monday morning, Aug. 14th, and elected the Board of Managers and the Service Committee for the following year. The Board elected is as follows:—Dr. A. D. Hail, H. Barton, T. H. Haden, J. H. Scott, C. T. Warren, and J. W. Moore. The Service Committee: J. H. Scott, W. R. Gray, and W. P. Turner. A sum of *yen* 61.74 was reported as collected for general expenses.

W. P. TURNER, SECRETARY.

[The Arima Christian Conference also adopted, by a unanimous standing vote, an especially appreciative tribute of respect to the late Ven. Archdeacon Warren, whose loss was particularly felt, because from the very first he had been a leader in that Conference, and to him had been due in no small measure its success. We are unable, however to find room for the publication of those resolutions in full.—Editor.]

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THE DOSHISHA.

THE meeting of the new Board of Directors of the Doshisha, held in Kyoto July 18th. to 21st. was a meeting of exceptional importance and interest. It was the first meeting at which three members of the Mission,

appointed by the American Board, Messrs. Albrecht, Davis and Greene, sat as full voting members, in harmony with the new treaties gone into effect the day before. The reception given to them by the Japanese Directors was most cordial, and a special resolution was adopted expressing to the American Board the pleasure of the Japanese Directors in being thus brought into even closer co-operation than hitherto.

The election of Dean (Kocho) and of President (Shacho) had been looked forward to with much prayerful and anxious interest. It was the rock on which at the first meeting of the new trustees, immediately after the resignation of the old trustees, the whole school came very near suffering shipwreck, and no one could foretell the outcome of these elections at this meeting. It is, therefore, a source of sincere joy to all the friends of the Doshisha that both elections were not only unanimous, but most cordial, and that they have fallen to two men well fitted for their respective positions and enjoying the full confidence of the Christian churches. The new "Kocho" for the present called "Kocho Kokoroe", or Acting Dean, is the Rev. Mr. Hirotsu, a graduate of the Doshisha and just returned from several years of post-graduate study at Yale University. The new "Shacho", or President, is the Hon. Saibara, M. P., an earnest Christian man, and a man of marked executive ability, as well as of considerable influence. With these two brethren at the head of the school, all the friends of Christian education in Japan can take a new and heartfelt interest in the Doshisha.

For the present the grade of the school is to remain the same as hitherto, i. e. that of a Middle School, although it remains to be seen how the new Law and Regulations regarding private schools will affect this decision. But the purpose of the Board of Directors is to develop the school as

SEISHU JOGAKKO, OTARU.

RECITATION ROOM AND PLAY GROUND.



soon as possible into a High School of the same grade as the Doshisha was in former years, with the Middle School as a feeder, and with University Departments as an outgrowth. For the present a conservative course was considered the wise one to pursue.

The re-establishment of a theological department was likewise postponed for the present, leaving the training of Japanese evangelists in the hands of the Mission, hoping in a few years to be able to open again a regular theological department.

The Girls' School, even though it has to be carried on at a financial loss, is to be continued at all hazards, and the aid of the American Board, as well as of Japanese friends, is to be sought by a committee especially appointed for the purpose.

How the new regulations will affect the Doshisha remains to be seen, but this first meeting of the Board of Directors under the new "Act of Endowment" is a sure pledge of the earnest spirit of the Directors, and of their purpose to work in utmost harmony in making the Doshisha again a school of commanding influence in the work of Christian education in Japan.

GEO. E. ALBRECHT.

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It is understood that officials of the Mombusho first asked that the article of the Doshisha Constitution making Christianity the basis of its moral instruction be stricken out. This was refused. It was then suggested that the following clause be added to the article making the Constitution apply to all the departments, namely; "So far as does not conflict with the laws and regulations of the Government." This was also refused: and finally on August 30th, after two days' discussion, it was decided by a majority vote to send the Mombusho a letter saying that, while we must follow our Constitution, we will conduct the Middle School so as not to conflict with the

recent "*Kunrei*" ("Instruction") of the Minister of Education. The three foreign members of the Board voted against this action, and three Japanese members sent letters expressing their disapproval. The Board unanimously voted that, if the Department of Education should refuse to accept the above action, they would close the Middle School. The whole discussion was most kind and brotherly. There was a mutual recognition of the earnest Christian purpose which animated all.

J. D. D.

[We are very much disappointed with this apparent surrender of the Doshisha Chu Gakko, and shall be greatly obliged if some one will kindly furnish us with a statement of the reasons adduced by the majority in support of the action which was finally taken.—Editor.]

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AOYAMA GAKUIN.

In view of the Instruction of the Minister of Education touching the question of religion in Chu Gakko supported by private funds, the Board of Managers of the Aoyama Gakuin passed the following action on August 31st:—

"Resolved, that inasmuch as the Instruction recently issued by the Department of Education forbids the teaching of religion and the performance of religious rites in all Chu Gakko throughout the Empire, even in the case of those supported by private funds, Aoyama Gakuin, having been from its foundation a Christian institution, is constrained by its principles to relinquish the privileges of a Chu Gakko."

In order that time might be given to adjust itself to the new conditions under which it would thus be placed, and that it might, as much as possible, relieve its students from hardships which would follow an immediate closing of the Chu Gakko, the Board adopted a second Resolution, as follows:—

"Resolved, that inasmuch as this Instruction has been issued in the midst of our scholastic year, when to close our Chu Gakko would be a severe affliction to many of our students, we hereby instruct our Executive Committee to give notice, at once, to the proper authorities, that this resolution will be carried into effect at the end of the school year, March 31st, 1900."

DAVID S. SPENCER.

[We are promised for our next issue a full statement of the reasons for this action. The Meiji Gaknin has voted to give up at once its connection with the Government; and the Nagoya Eiwa Gakko, which had applied for such connection, will, it is reported, refuse to receive that privilege. The Rikkyo Chu Gakko and the Azabu Chu Gakko will conform with the Instruction.—Editor.]

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CUMBERLAND PRESBYTERIAN MISSION.

THE Cumberland Presbyterian Mission looks for re-enforcements in the early fall, Rev. J. C. Worley and wife being under appointment to the Japan work and expecting to sail about September 2nd. Miss Ella Gardiner, after an absence on sick leave, expects to return to her work at the same time. Miss Agnes Morgan, recently in Osaka work, has gone to re-enforce the Wakayama Station. Mr. Ishii, of the Okayama Orphanage, recently gave an entertainment in Wakayama, using as his principal "attractions" a number of boys who were formerly beggars and waifs picked up in the streets. He used the stereopticon with good effect in showing the evolution of this celebrated orphanage from its humblest beginning unto its present attainments, including the transformation of girls and boys from beggars into industrious and capable artisans and workers. During the three days he was there some five thousand people went to Mr. Ishii's meetings. The whole affair produced a profound impression upon

the people. The station at Tsu, in the province of Ise, is occupied by Mrs. A. M. Drennan and Mrs. N. A. Lyons. Here is a Woman's Bible Training School, besides other forms of Christian activity.—Miss Jennie Freeland spent part of her summer vacation working in connection with the Church at Yokka-ichi. The work in Mie Prefecture is very difficult, those in charge of the public schools together with the priests and the Shintoists generally being solid in their opposition to Christianity. There are some exceptions among the teachers in the schools, some who are broad-minded and generous. Yet on the whole the work is slow in its advancement.

OBSTACLES TO MISSIONARY PROGRESS.

IN its comment upon the centenary celebration of the Church of England missionary society, held in London, April 12, the London *Spectator* speaks of the following difficulties which impede missionary effort in general:

That, with improved education and the decay of the crude idea that a heathen is necessarily destined to hell, there has been some decline in the fire of enthusiasm, is probably the case, but it has been replaced by a passionate sense of duty as true and as well obeyed as that of the bravest soldier. The missionaries and their wives go forth nowadays intending to lead the lives of active clergymen and their wives, if possible in decent manses and amid decent surroundings, but intending also, if need be, like soldiers, to face all that may come to them in the path of duty,—discomfort, danger, even martyrdom and death by torture. The converts they make do not seem many when we talk of converting nations, though the total number now

runs to hundreds of thousands, but the ideas they ray forth affect the thoughts of millions of pagans, modify and raise their ideals, and shake them out of that dreadful crust of indurated habit which now, as in the ancient world, is the greatest obstacle to the reception of the gospel. This is, we think, now generally perceived at home, and missionaries are no longer depressed by the vulgar ridicule which once made their lives a torment; or regarded as merely fanatic persons without sense, who were throwing away lives which might have been useful, in the vain hope of changing barbarians who had much better remain barbarians to the end.

The obstacles that still remain are immense. We wonder that those who criticise the "results" of missions, and complain that converts are few in comparison to the expenditure incurred in enlightening them, have ever reflected on the difficulties which impede the use of what must always be the great instrument of the workers,—viz., oral persuasion. It is easy to say that the gospel is simple, but does the clergy at home find it so easy to convey its teaching to unwilling minds or to the cloddish minds which are closed against arguments, like water-proofs against rain? Just try to convince an Irishman of Kerry that fairies do not exist, or an English peasant that his favorite superstition involves a contradiction in terms, and you will understand the hopelessness which often comes over the missionary's mind, and makes him almost satiric when men talk to him of a "flock," which understands him as little as an actual flock would do if the shepherd talked of meteorology. The man who can get over this difficulty, who can break through the case which encloses the Indian, or the Chinese, or the savage mind, must have rare powers either of insight or of sympathy, and neither necessarily belong to the man whose piety or whose

sense of duty may yet be of the first order. Add that the preacher is a hereditary European, with all, both of qualification and disqualification, which that implies, and that his audience are hereditary Asiatics or Africans, with all implied in those descriptions, and the dispassionate man, however convinced a believer, will, we think, wonder that there is ever success in the work at all, that even a few thousands can be so persuaded that they will face martyrdom, whether social or physical, for the sake of a new faith.

From this what deduction? That it must be through native missionaries ultimately, to be developed by native churches, that the reaping work will be done. The European can only sow the seed. When he is experienced he knows that, and admits it more or less fully, but the knowledge is very hard to him. The tendency in every native church, in the mind of every great native pastor, is to heresies, and the European missionary naturally shrinks from them with fear. He decides that the time for independence is not yet, and with the decision the hope of a native apostle fades silently away. The decision is the more certain because of a certain temptation which besets almost every missionary,—the lurking wish to civilize as well as convert his followers, to make of them not only Christians, but Christians who shall think and feel as European clergymen feel and think, a wish which, if native churches are set free, will, of course, never be realized. There is, therefore, a silent resistance to the enfranchisement of native churches which, though it is declining, still impedes the cause, and must pass away wholly and for ever before the work can be finally successful.—*Public Opinion.*

"AMERICA IN THE EAST."

THIS is the title of the latest book by Rev. W. E. Griffis, D.D., of Ithaca, N. Y.; the sub-title is "A Glance at Our History, Prospects, Problems and Duties in the Pacific Ocean." It is published by A. S. Barnes and Co., contains over 200 pages, and is well illustrated. Part of this work was originally published as a series of articles in "The Outlook"; and it is all intended to show "what Americans, under God, have done and can do in lands in or bordering on the Pacific." It is a book crammed with interesting and suggestive facts and contains much valuable information for the student of history. The chapters that relate particularly to the relations between Japan and the United States are the following: The Old Japan of Hermit Days; The Coming of the Americans; The Missionary Story; Literature, Science and Diplomacy; Our Flag in the Waters of China and Japan; Glynn, Perry, and Harris; McDougall in the "Wyoming" at Shimonoseki; Our Little War with One Gun; A Brush with Formosa Savages; Orientals and Occidentals in Hawaii. Among the illustration are pictures of Townsend Harris, first U. S. Minister to Japan; Union Church, Yokohama; High School and Students, Fukui; Native Congregational Church, Tokyo; Japanese Railway Engineer, Ishikawa; Dr. Whitney, Hospital Staff and Nurses, Tokyo; McDougall's Ship, the "Wyoming"; and the double ender "Monocacy."

On almost every page Dr. Griffis shows that he is an optimistic expansionist." He constantly calls attention to the "new duties," created by "the events of the wonderful and pivotal year of 1898," which "altered the trend of our national history." He closes as follows: "If we read the past aright, the American people will not follow; they will lead. No

theoretical objections or academic warnings will repress their instincts of national development. The same motives which have for a hundred years impelled them will drive them now into new enterprises, of gain indeed, but also of desire for mutual benefit between man and man, of education, of moral uplift, of spiritual blessing. Nor in these will they fail or be discouraged until they have set righteousness in the earth."

PERSONALS.

[We shall be pleased to receive items for this column, which is intended to enable us to keep posted on the movements of our friends—Editor.]

Rev. J. W. Wadman has returned from America and is to be Presiding-Elder of the Hakodate District, which includes also Aomori, Akita and Iwate Kens. Mr. Wadman's family were left behind in Cambridge, Mass.; part of them will probably join him here next year. Rev. G. F. Draper, of Hakodate, becomes Presiding-Elder of the Yokohama District.

Rev. J. H. Pettee, of Okayama, was one of the speakers at the Christian Endeavor Convention in Detroit in July. He wore first "the garb of a Shintoist, which he afterwards changed for the dress of a Buddhist."

Rev. R. L. Pruett and family are now located in Osaka, with residence at 13 Kawaguchi. Miss Bertha Clawson, of Akita, is also to be located there, with the same address.

Miss A. M. Otto, of Hirosaki, has returned to the home land, and should hereafter be addressed at Sloan, Missouri.

Miss M. E. Winn, of Aomori, has returned to America on furlough.

Rev. G. M. Meacham, D.D., and family have returned to Japan, and will reside at No. 13 Torii-zaka, Azabu. We understand that Dr. Meacham is to be Dean of the Theological Seminary at Azabu, and

that Rev. John Scott, D.D., who has removed with his family to No. 5 Tsukiji, is to be Superintendent of the Canadian Methodist Mission.

Rev. D. Thompson, D.D., and wife, of 16 Tsukiji, are rejoicing over the return to Japan of their two daughters, who have finished their courses of study in the U. S.

Mr. J. T. Swift, formerly Y.M.C.A. Secretary, has come again to Japan, in company with the Archangel of the Catholic Apostolic Church.

Prof. Geo. T. Ladd, of Yale University, has come to Japan by special invitation of the Educational Society to deliver lectures on the relation of metaphysics to education. Mrs. Ladd accompanies him.

Rev. J. M. T. Winther, of Tokyo and Miss A. Hansen, of Cedar Falls, Iowa, were united in marriage on Sept. 1st., in the home of Dr. Whitney at Kamakura. Afterwards a sumptuous wedding feast was partaken of at the Kamakura Hotel.

The bride was accompanied to Japan by her brother-in-law, Rev. N. Hansen, president of the Iowa District of the Danish Lutheran Church in America. Mr. Hansen goes to China on a tour of inspection of the Danish Missions there.

Rev. and Mrs. Winther have taken up their abode in Saga, Kyushu, where they will work in connection with the Evangelical Lutheran Mission.

A. Tison, Esq., formerly Professor of English Law in the Imperial University, Tokyo, and now a lawyer of New York City, is visiting Japan with his wife.

Rev. M. B. Madden, (Sendai), Christian Mission, was to leave for America on the Coptic, Sept. 2, on account of the illness of his mother.

NOTES.

Dr. Kitasato is reported to have recently discovered the bacillus of dysentery and by means of inoculation to have cured a number of cases.—Y. C.

* * * *

In the July number of this magazine, was published from some daily paper a list of the number of foreigners resident in Japan. The list, which purported to give the number of each nationality, was accepted, without investigation, as accurate. Our attention has been called, however, to the fact that the list includes no Norwegians, of whom our informant is aware of at least five resident in Japan. It is just possible that the Japanese compiler of the list included Norwegians among the Swedish on account of the political federation into one monarchy. But such a classification could hardly be satisfactory to the national pride of Norwegians. At any rate, we are glad to note the fact that there are Norwegians resident in this Empire.

* * * *

The General Committee of Arrangements for the second General Conference of Protestant Missions in Japan have issued a circular of information. The Conference is to be held in Tokyo, Oct. 24-30, 1900, and for its success the Committee ask the hearty co-operation of every Protestant missionary in Japan along these lines:

- 1.—In earnest and continuous prayer to God for his blessing upon the work of preparation, and for the presence and power of the Holy Spirit in all the meetings of the Conference.
- 2.—In conscientious and painstaking study of all the subjects on the program.
- 3.—In cheerful contribution to the

guarantee fund, to which each person interested is asked to contribute at least 2 *yen*. The Treasurer of the General Committee is Rev. R. E. McAlpine, Nagoya.

- 4.—In communicating with friends in the Home lands, or in other mission fields, and requesting their interest and prayers.

* * * *

We have received a circular with reference to the establishment of the "Central Library of Japan," but can not spare the space to publish it entire. The promoters of the enterprise are earnest Christian ministers and laymen, both Japanese and foreign; and their object is to found the library "upon the principles of Christianity." Subscriptions are solicited on the following basis:—

- 1.—Those who favor the proposed plan of establishing such a library, and at one time contribute 100 *Yen* or more. These shall be constituted Life Members.
- 2.—Those who pay an annual subscription of 10 *yen*. These shall be allowed to use the library and take away one book at a time for private reading.
- 3.—Those who pay an annual subscription of 3 *Yen*. These shall be allowed to use the library, but not to take away books.
- 4.—Those who give books or other articles. These shall belong to one of the above-mentioned classes, according to the value of their gifts.

The Treasurers are Rev. H. H. Coates, 16, Tatsuoka Cho, Hongo, Tokyo, and Rev. H. Shimanuki, 7 Rokuchome, Fujimi Cho, Kojimachi, Tokyo. We doubt not that this enterprise will meet with the hearty approval and practical co-operation of many who are interested in the provision of wholesome literature for the reading Japanese.

TABLE OF CONTENTS.

CHRISTIAN EDUCATION IN JAPAN	257
PRIVATE SCHOOL ORDINANCE	259
ETHICAL INSTRUCTION IN JAPAN.....	262
NOTIFICATION TO RELIGIOUS PROPAGANDISTS..	263
REV. H. H. RHEES, D.D. (with portrait)	264
JAPANESE LITERATURE	265
THE JAPANESE FAMILY SYSTEM	267
WORLD'S W. C. T. U.—Conducted by Mrs. Corolyn E. Davidson	269
WOMAN'S DEPARTMENT.—Conducted by Miss Annie S. Buzzell	272
THE OTARU GIRLS' SCHOOL (illustrated)	277
OTARU, HOKKAIDO	277
MISSION NOTES.....	278
OBSTACLES TO MISSIONARY PROGRESS.....	282
"AMERICA IN THE EAST"	284
PERSONALS	284
NOTES	285

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MARCHIONESS OYAMA.

The Japan Evangelist.

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No. 10.

THE NEW WOMAN IN JAPAN.

WE desire at the outset to disclaim any intention of using the term "new woman" in a jocose or satirical way. It is not our purpose to refer at all to such a creature as that called "new woman" in the Occident; for it has not yet appeared extensively among Japanese. It may be true, in some cases, that the modernized Japanese woman is "without gentleness or refinement" and may be called a "parody of a man" or "a sickening sort of person." But, as the *Jiji Shimpō* explains, "the process of the new woman's evolution may be disfigured by some accidents"; and "the new woman stands out with objectionable salience because her environment is so colorless." *

Nor do we intend in this article to treat even of the true and noble new woman, of whom Miss Tsuda may conveniently be taken as a type, and who, having experienced the higher and better life, is striving to assist in the uplift of her sisters. We wish, in this instance, to consider, not the new woman in the concrete, in the flesh, but the abstract, legal new woman that is created by the Civil Code of Japan. In looking through that document, as translated by Mr. Gubbins, we have been impressed with the possibilities which lie before the women of New Japan through the rights and privileges vouchsafed to them under that Code.

It is not necessary to go much into detail on the somewhat trite subject

of woman's position under the old regime in Japan. It should, however, be constantly kept in mind, that in the most ancient times women were highly esteemed and even "used to play an important part on the political stage." In Shinto the central object of adoration is the sun, which is worshipped as a goddess. There have been seated on the Imperial throne of Japan eight empresses, one of whom is famous for her martial valor and military exploits. It was when Buddhism became powerful that Hindoo and Chinese conceptions of woman's position molded public opinion and thus eventually changed the manners, customs and laws of this Empire, so as to relegate woman to an abnormally inferior position. As only one striking example out of many possible illustrations of the relative positions of man and woman, we note that, in the case of the death of the husband, the law prescribed mourning garments for thirteen months and abstinence from impurity for fifty days; but, in the case of the death of the wife, mourning garments for three months and abstinence for twenty days were sufficient.

Mr. Gubbins, in the Introduction to Part II of his translation of the Civil Code, writes as follows;—"The legal position of women in Japan before the commencement of modern legislative reform is well illustrated by the fact that offences came under different categories according to their commission by the wife against the husband, or by the husband against the wife, and by the curious anomaly, that,

* Translation of the "Japan Mail."

while the husband stood in the first degree of relationship to his wife, the latter stood to him only in the second† The disabilities under which a woman formerly labored shut her out from the exercise of almost all rights. She could not inherit or own property in her own name, she could not become the head of a family, she could not adopt and she could not be the guardian of her child. The maxim *mulier est finis familie* was as true in Japan as in Rome, though its observance may have been less strict owing to the greater frequency of adoption.

"In no respect has modern progress in Japan made greater strides than in the improvement of the position of women. Though she still labors under certain disabilities, a woman can now become the head of a family, and exercise authority as such; she can inherit and own property and manage it herself; she can exercise parental authority; if single, or a widow, she can adopt; she is one of the parties to adoption effected by her husband, and her consent in addition to that of her husband is necessary to the adoption of her child by another person; she can act as guardian or curator, and she has a voice in family councils."

Moreover, although it is true that, for the performance of certain acts (Art. 14), a wife must obtain her husband's permission, and that a wife's acts may be annulled by her husband (Art. 120), yet it is explicitly stated that "a wife who has been permitted to engage in one or more businesses possesses in regard thereto the capacity of an independent person."

But let us look a little more particularly into the provisions relating to marriage, divorce, etc. The marriage-

able age is seventeen full years for men and fifteen full years for women. "Marriage takes effect when notice of the fact is given to a registrar" by both parties, with two witnesses. From this it will appear that the ceremony is "a purely social function, having no connection whatsoever with law beyond the somewhat remote contingency of its being adducible as evidence of a marriage having taken place."

The right of marriage is not free, except to the head of a family. All other persons, whatever their ages, can marry only with the consent of the head of his or her family. Men under thirty and women under twenty-five can not marry without the consent of the parents; and minors in some cases must obtain the consent of the guardian or even of a family council.

In Article 790 it is stipulated that "a husband and wife are mutually bound to support one another." A husband manages the property of his wife, unless he is unable to do so, when she manages it herself. "With regard to daily household matters, a wife is regarded as her husband's agent."

There are two ways of effecting divorce: either by arrangement, which is effected in a similar way to marriage, that is, by simply having the registration of marriage cancelled; or by judicial divorce, which may be granted on several grounds specified in the Code. But divorce by arrangement can not be effected by persons under twenty-five years of age without consent of the person or persons by whose consent marriage was effected. And, if the persons who effect this kind of divorce fail to determine who is to have the custody of the children, they belong to the father; but, "in cases where the father leaves the family owing to divorce, the custody of the children belongs to the mother," evidently because she remains in the

† According to the *Taihorei* (A.D. 700), by which a concubine possessed the same legal status as the wife. But by the Criminal Code of 1882 husband and wife were put together in the first degree of relationship.—Editor.

family. In other words, children are chattels of the family.

The grounds on which judicial divorce is granted include bigamy, adultery on the part of the wife, the husband's receiving a criminal sentence for an offence against morality, cruel treatment or grave insult such as to render living together unbearable, desertion with evil intent, cruel treatment or gross insult of or by lineal ascendants.

The new Civil Code indirectly sanctions concubinage by stipulating (in Article 827) that "an illegitimate child may be recognized by the father or mother" by giving notice to a registrar. Such a child is called *shoshi*, but is not legitimized. It is, however, stipulated (in Article 728) that, between a wife and a *shoshi*, "the same relationship as that between parent and child is established." This seems clearly enough to mean that a wife must accept a concubine's child as if it were her own, in case the father recognizes it. This would appear to be little, if any, advance over the old régime, where "the wife of the father," as she was technically called, frequently had to accept, as her own children, those of concubines.

Mr. Gubbins makes the following explanation of *shoshi*:—"This term illustrates the transitional phase through which Japanese law is passing. Japanese dictionaries define *shoshi* as the child of a concubine, and this, so long as concubinage was sanctioned by law, and the question of legitimacy never arose, was the accepted meaning of the term. The law of Japan, which in the course of its development on Western lines has come to accept the principle of legitimacy, and to admit of the legitimization of children by the subsequent marriage of their parents, now recognizes an intermediate stage between legitimacy and illegitimacy."

Such is the general outline of the legal status of woman according to

the new Civil Code. It will undoubtedly be most interesting to watch the gradual evolution of a new woman in Japan as the outcome of this legislation. It remains to be seen how far the social status of woman will be improved. It is not at all likely that her actual position will be immediately advanced in any great degree. It is probable that custom will continue to wield a mightier influence than the Code; and that, as Mr. Gubbins remarks, "the present transitional condition of Japanese society may favour a rule being honored more in the breach than in the observance." But it will likely not be long before here and there certain women will claim the rights accorded by the law and will find a corresponding improvement in their social condition; and thus the general position of the Japanese woman will be much advanced.

HOME PREPARATION OF THE FOREIGN MISSIONARY.

By REV. A. OLTMANS.

BY *home preparation* for the foreign field I do not mean the usual college and seminary training that every male missionary, unless an M. D., is supposed to receive before coming out. In case of the wider or the more limited preparatory training, the question is of great importance how far any *special* preparation for the foreign field can with advantage be provided at home. As special missionary training schools have existed now for many years, especially in Europe, it ought not to be impossible to institute a careful comparison from a large number of cases under various circumstances, and to tabulate the results of such a comparison. An investigation of this kind might give us the answers to our question far more accurately than I can hope to suggest them as deduced from general principles, and

personal observation. Nevertheless I will venture.

1. *Physical training.*—There can be no question that a strong physique will be greatly in demand, no matter to what part of the world-wide mission field a man may go. At the same time it must be remembered that physical training for the sake of being able to do a vast amount of physical labor and to endure great physical hardships may not count for very much in the older, more settled fields of countries such as Japan, China, or India. In fact it might be in some respects a disadvantage, inasmuch as the comparatively slight demand upon physical exertion might be to the trained athlete the cause of discomfort and even of disease. It would seem that our ordinary mission fields demand in point of preparation just ordinary physical training such as is provided in connection with almost every one of our American colleges and seminaries. Let the missionary candidate make faithful, *conscientious* use of the ordinary gymnasium hour, take a moderate hand in baseball and tennis, and do some regular walking each day, and with these his physical constitution, if intrinsically sound, will be well prepared for the average mission field.

2. *Mental training.*—Professor Gilmore, in a recent article upon this subject,* says: "Missionaries should be the pick of men." Well, there might be some differences of opinion as to what really constitutes "the pick of men," when taken in its widest sense. The sometimes spoken-of policy that "anything is good enough for the mission field" is, of course, absurd. No man is really good enough for any work of the Master, be it at home or abroad, and we all should "covet earnestly the best gifts." But let not that man

who has an earnest, God-given longing to preach the gospel in "the regions beyond," and is fairly gifted and equipped as a minister of the word, be turned from his purpose by the fact, well known to himself, that he is not "the pick" of his class. The converse, however, is equally true, that no man is to consider his superior talents wasted if he should go to the foreign field. We need the best God has for us, and so does the church at home. True, special positions in the foreign field need special qualifications of superior excellence, but this, again, is just as true for the home field. As at home there certainly is room in the ministry for the carefully trained man of average ability, so it is on the foreign mission field. Intellectual qualification counts for much, but it is by no means everything, and we ought not for a moment stake the mission cause upon it.

Wherein the foreign missionary is to be *specially gifted* I will state later on.

3. *Religious training.*—There are tremendous *im-moral* and *ir-religious* forces in heathenism with which the missionary constantly comes in contact. From his heathen surroundings he will receive next to nothing that is morally or religiously stimulating and helpful. He must, on the other hand, constantly give of his own to others. His associates and helpers that are daily about him are, as a rule, very few; not seldom he stands all alone, with no other earthly sympathizer than his helpmeet at home. The atmosphere in which he continually moves is for the most part one of apathetic indifference, if not positively inimical. When he preaches it is not infrequently to a multitude that, for the greater part, knows not whereof he speaks, and is decidedly out of sympathy with him to begin with. If he addresses an audience of converted people, he yet can

* *American Journal of Theology*, July, 1898, pp. 561-73.

seldom go to unfold "the deep things of God," but must generally feed them "with milk." As to daily intercourse with native Christians in their home-life—their joys and pleasures, their sorrows and bereavements, their plans and aspirations—there are differences doubtless with different fields, but I think I am safe in saying that the foreign missionary is largely excluded from this personal ministry. The reasons for this cannot be discussed here; the fact is one of common missionary experience. To face successfully these conditions of the foreign field, the missionary needs to be a man of sterling moral and religious caliber, constantly aggressive in his Christian life; otherwise he will certainly stagnate and finally succumb spiritually. Among his home preparations should be that of gaining firm moral and religious convictions on the essential truths of Christianity, that of independent thinking, but above all, that of implicit and immovable faith in the rich promises of God. Hence a large acquaintance with these "promises of God" might well form a part of every missionary's outfit from home. If in his first voyage out he is not too seasick, he might usefully employ a good part of his time on board ship in hunting up and collating these "promises," to see in them reflected the wonderful love of God, "wider than the widest ocean; deeper than the deepest sea; higher than the highest heaven; vaster than eternity."

But, again, the foreign missionary is not only a preacher of the gospel; he is frequently also a leader of men and a trainer of future workers. As a first requisite for successful leadership and real training power I would place this same thorough moral and spiritual equipment. Overtowering stature and a vigorous muscular body the multitude may admire; high intellectual endowments the educated few may appreciate; while true moral

worth and a deep-running spiritual life may be hid from the people for a while; but, given time and opportunity, these will surely become apparent, and by and by command that profound respect and exert that true drawing power by which souls will be irresistibly attracted, as steel filings are attracted by the magnet.

4. *Special training.*—Should the missionary have any *special* training before he comes out to the field; and, if so, of what kind? It may be well to ask, first, whether he should have any special *qualifications*, for these do not necessarily presuppose special training. And here we may first of all refer to the matter of *linguistic ability*, one of the most important factors in the missionary's equipment. That no man should be sent out who is known to have no aptitude for mastering a language other than his mother-tongue amounts almost to an axiom, admitting only of rare exceptions in cases of certain special work. The longer one is on the foreign field, the more thoroughly he becomes convinced of the prime importance of this faculty to get hold of the language of the people. The great and awfully sad mistake thus far made with regard to Japan in supposing that work in mission schools can be carried on successfully by men and women not conversant with the Japanese language is happily beginning to be recognized, at least here and there, but only after it has worked untold mischief that can never be righted.

But the question before us at present is how best to secure this essential part of the equipment, and how to ascertain beforehand the fact whether or not a candidate for the foreign field has this special gift. The former point turns more or less upon the question whether aptitude for languages is a *faculty* or an *endowment*. Is it inborn, or is it acquired? I believe that it is both,

just like almost everything else in the intellectual line. To say that some persons are naturally gifted this way, while others are not, is again putting it on a par with all other intellectual endowments.

Now, as to the manner of acquiring skill in languages, it would seem that the ordinary grammar school and college, with their classical course in Latin and Greek, and their modern course in French and German, besides the seminary with its course in Hebrew and other Semitic languages, afford abundant opportunity for the student's training to such an extent that upon graduation from the seminary he ought to be amply qualified to take up and grapple with any language of ordinary difficulty on the mission field. It will be a splendid preparation for him. Beyond this it is not worth his while, I think, to spend some time, say six months or a year, in studying at home the language of the special mission field to which he expects to go. Unless this could be done altogether incidentally along with other necessary preparation, I should consider the time thus spent little better than wasted. It might do irreparable harm by giving him a wrong start. He can make more *real* progress in the language in six weeks on the field than in six months at home. Questions like the following in regard to this point seem to me pertinent: Can a man *plod* in getting out his language lesson? Does he *see into* the thing? Can he *handle* a passage? Is he *quick of ear* to catch the sounds of a foreign language? And when it comes to the study of a modern language where a speaking acquaintance is aimed at, the additional and very important question is: Can the student readily express himself in what he has learned of the language? This last, after all, is the crucial test of the matter on the mission field with every one of us. It must be remembered that even a

lexicographer may be but a very indifferent speaker in the language which he has so accurately defined in terms of his own language. And this may not at all be owing to his lack of gift in general as a speaker. To this point more attention might well be paid in our colleges at home, and especially by those students who desire to know for themselves their chances of being able to utter their thoughts in a foreign language on the mission field. The late Rev. Guido F. Verbeck, justly called "the prince of missionaries in Japan," was decidedly a case in point. The careful training he received in modern languages at one of the Moravian schools of Holland, where each language studied had its day on which, from morning till evening, no other language than that of the day might be spoken by the pupil either in school or at play, provided him with a master-key for both studying and using the language of Japan with a freedom, accuracy, and scope such as astonished his Japanese audiences, and have not been equaled by either missionary or civilian in this country. Let the student, while preparing himself for the mission field, exercise as much as possible this faculty of *thinking in* and *using* the language he is studying, no matter what that language may be. This is just what he will need to do with the language of his prospective field of labor. And if he has gone through the drill of getting one language other than his mother-tongue in this way, it will be of immense help to him in getting still another, even though the latter may be as different from the one he has previously acquired as these Oriental languages actually are from our Teutonic tongues.

In conclusion I will mention one more point of special preparation for missionary labor. It is of a negative character—the abandoning of set notions beforehand as to how a man

is going to work when he gets to the foreign field. By paying heed to this, a person may spare himself the severe pain of disappointment and, perchance, save his own reputation. The mission field is much like a sea without trade winds; one has to "shift" and "tack" and "furl sail" and "haul in" and make many such like maneuvers; so much so that any "fixed policy" or "straight course" is frequently quite out of the question. This does not mean that one has no fixed policy, or does not care for any straight course, but it simply means that, like the master of a ship under sail, he does the best he can under the circumstances, like Paul, the great apostolic missionary, who became servant unto all, that he might gain the more.

But after all that can be said about special preparation at home, it is really the actual doing of the work that reveals the difficulties of the situation, as well as suggests the best means to success. One thing is certain, namely, that the home boards ought to allow to their respective missions a pretty free hand in regard to methods and details of work. And this is, I believe, the policy of most mission boards, especially of those which have had the most experience in the work. The boards, however, cannot be too vigilant about the matter of choosing their material of men and women. A mistaken charitableness of judgment on this point is too expensive a luxury to the home churches, and is doing a great injustice to the individual candidates concerned.—The Biblical World.

Statistics just published put the Aino population of Ezo at 17,570; namely, 8,560 men and 9,010 women. The race is evidently dying out rapidly.—*Japan Mail*.

REV. MITSUYASU KOBAYASHI.

THE subject of this sketch was born in Yedo (Tokyo) on the 4th of July in the 5th year of Ansei (1857). His family belonged to the *samurai* (military and literary) class, the hereditary service they rendered to their feudal lord being the teaching of horsemanship; so that his education from his earliest years was conducted with a view to preparing him for a military career. So diligently did he study for the entrance examination to the Naval School in 1874, that he injured his eyes so as to disqualify him for the service. But this bitter disappointment became the occasion, in the mysterious Providence of God, of leading him finally to devote his life to the work of the Christian ministry. After trying many remedies for his eyes in vain, he went to Dr. Hepburn, the well-known missionary, for treatment, who received him kindly, and before examining him knelt in prayer to God. This seemed very strange to him. The doctor told him he could not be easily cured; and, when giving him a prescription, wrote beside it the Lord's Prayer, and asked him to read it over every morning. Having however, no interest in religion, at this time he neglected for several months to do so; but on returning to Yokohama from his home in Suwa in Shinshu, and on the Doctor's telling him he had been praying for him ever since their separation, he was greatly moved at the doctor's sincerity, and came to believe in the existence of God. From that time he began to repeat the Lord's Prayer. His eyes greatly improving, he decided to give his life to educational work, graduating from the Normal School in December 1876, and becoming a teacher in the Okada School in Chikuma Ken. He had a great ambition to study English, and soon yielded to the persuasion of his friend to come to Kofu in Yamanashi Ken, where the

Rev. Dr. Eby was then laboring with great zeal and power, and from whom he soon received instruction not only in English but in the things of God. When reading Wilson's Universal History his mind was much enlightened as he discovered the great power of Christianity in promoting the world's civilization, and he was convinced that such a religion must

have a great influence upon the private life of individuals. Thus he began to have true faith in Christianity, and said afterwards that what made him a servant of God was Wilson's Universal History. The good and gentle behaviour of two of Dr. Eby's helpers, Asakawa and Kanai, as different, he said, from that of ordinary students as snow is from charcoal, made a deep impression on his mind; for he saw it was because of their faith in

Christ; and on the 17th of July 1878, he began the study of the Gospels with his friend Kaneko. This introduced him into a new world. On the 30th of December 1878 he was baptized by Dr. Eby, from which time he sought to lead the members of his family to Christ. For a long time his mother remonstrated with him with tears for breaking the rules of the family by being a Christian, but his earnestness and believing prayer at last moved her heart, and she was baptized by Dr. Eby, and all the family became followers of Christ.



In January 1880 he became a local preacher, helping Dr. Eby in the work in Kofu. On May 10th 1882 he came to Tokyo, where he labored at Mitoshirocho in Kanda and Tsukudomaimachi in Ushigome. He rendered much assistance in the building of our Boys' School in Azabu in 1884, in which year he was ordained. In 1885 a new church was built in

Nagasakamachi, Azabu, and he became pastor both of it and of the Tsukiji Church. In 1887 he was sent to Shizuoka, where he labored for six years with wonderful success, leading the people up to self-support. In 1892 the new church was burned down soon after being dedicated, but he did much in encouraging the people to do their share in rebuilding. In June 1893 he became pastor of the Kofu Church, where he remained for five years, being also Chairman of the

Yamanashi District. During this time he made the Kofu Church self-supporting; was president of the Temperance Society in Yamanashi Prefecture; through his efforts new churches were built in Kato, Kusakabe, and Ichikawa, and the Kofu Boys' School was established. He was also a member of the Board of Directors of the Girls' School in Kofu; he opened new mission stations at Suwa, Oimura, Nanko, Ogasawara, and Dai-gahara. For two years he was President of the Home Missionary Society, during which time new work

was opened at Takikawa in Hokkaido. In June last year he was transferred to the Azabu Church, Tokyo, also taking charge of the Ushigome Church. During the year he devoted much time to the work of the Evangelical Alliance; in fact probably brought on his last sickness through excessive work for the Alliance. On May the 8th he was taken down with typhoid fever, and passed away at 8.30 on the morning of the 2nd of June, at the age of forty-two.

He was a man of common sense and sober judgment, and his friendships did not change with distance. He was a lover of books, and a man of wide reading, even in his busiest hours being often seen with a book in his hand. Latterly Washington Gladden's "Who wrote the Bible?," "Applied Christianity," "The Christian Pastor and the Working Church," were his favorites. He was a man of work, as well as a man of prayer, and a faithful pastor. He was Japanese Secretary of Conference every year except one since its organization. He worked with much diligence on the compilation of a history of our church in Japan. The work of the Evangelical Alliance filled his heart even on his sick bed. Shortly before his death he said, "I have much work to do both in Azabu and in the Y. M. C. A. in Kanda" (the head quarters of the Alliance). On the Friday evening of the meeting for the reception of the young men into full connection, he said; "This evening, I was to have made an address." The Rev. Mr. Hiraiwa who was at his side said to him; "You have done a good work, and will soon enter into your eternal rest." He nodded his head as if his heart were at peace. Once, speaking of his Christian experience, he said, "I have preached that all things are in Christ's hands: now I am proving it myself." Dr. Macdonald said to him, "Trust in the Lord and he will do

thee good." These words seemed to give him much comfort. His chief concern during his illness was for his wife (a sister of the Rev. Mr. Hiraiwa) and his five children. May the blessings of the kind Heavenly Father be upon those whom His faithful servant has left behind.—From the Minutes of the Eleventh Session of the Japan Conference.

JAPANESE LITERATURE.

HEIAN (OR CLASSICAL) PERIOD.

THE Heian period is the classical age of Japanese literature. Its poetry may not quite reach the standard of the *Manyoshu*, but it contains much that is of admirable quality, while in the abundance and excellence of its prose writings it leaves the Nara Period far behind. The language had now attained to its full development. With its rich system of terminations and particles, it was a pliant instrument in the writer's hands, and the vocabulary was varied and copious to a degree which is astonishing when we remember that it was drawn almost exclusively from native sources. The few words of Chinese origin which it contains seem to have found their way in through the spoken language, and are not taken straight from Chinese books, as at a later stage when Japanese authors loaded their periods with alien vocables to an extent for which our most Johnsonian English affords a feeble parallel.

The literature of the Heian Period reflects the pleasure-loving and effeminate, but cultured and refined, character of the class of Japanese who produced it. It has no serious, masculine qualities. History, theology, science, law—in short, all learned and thoughtful works were composed in the Chinese language and were of poor literary quality. The native literature may be described in one

word as belles-lettres. It consists of poetry,* fiction,† diaries,‡ and essays§ of a desultory kind, called by the Japanese *Zuihitsu*, or “following the pen,” the only exceptions being a few works|| of a more or less historical character which appeared towards the close of the period.

The lower classes of the people had no share in the literary activity of this time. Culture had not as yet penetrated beyond a very narrow circle. Both writers and readers belonged exclusively to the official caste. The people from time to time showed their dissatisfaction with oppression and misgovernment, but their discontent found no expression in literature. It took the form of outbreaks, rebellions, robbery and piracy.

It is a remarkable and, I believe, unexampled fact that a very large and important part of the best literature which Japan has produced was written by women. We have seen that a good share of the Nara poetry is of feminine authorship. In the Heian Period the women took a still more conspicuous part in maintaining the honor of the native literature. The two greatest works¶ which have come down to us from this time are both by women. This was no doubt partly due to the absorption of the masculine intellect in Chinese studies, and to the contempt of the stronger sex for such frivolous pursuits as the writing of poetry and romances. But there was still a more effective cause. The position of women in ancient Japan was very different from what it afterwards became when Chinese ideas were in the ascendant. The Japanese of this early period did not share the feeling common to most Eastern countries, that women should

be kept in subjection, and, as far as possible, in seclusion. Feminine chiefs are frequently mentioned in the old histories, and several even of the Mikados were women. Indeed the Chinese seem to have thought that “the monstrous regiment of women” was the rule in Japan at this time; at least they often styled it the “Queen-country.” Many instances might be quoted of Japanese women exercising an influence and maintaining an independence of conduct quite at variance with our preconceived notions of the position of women in the East. It is this which gives their literary work an air of freedom and originality which it would be vain to expect in the writings of inmates of a harem.

The fact that the Heian literature was largely the work of women no doubt accounts partly for its gentle, domestic character. It abounds in descriptions of scenes of home and court life and of amours and sentimental and romantic incidents. Though the morality which it reveals is anything but strait-laced, the language is uniformly refined and decent, in this respect resembling the best literature of China, upon which the Japanese taste was formed, and contrasting strongly with the pornographic school of popular fiction which disgraced Japan in the eighteenth and nineteenth centuries.

The Heian Period witnessed an important advance in the art of writing, the invention of the phonetic script known as *Kana*. The ancient Japanese had no writing. When they began to write their own language phonetically, they had no alternative but to use Chinese ideographs for the purpose. This system was open to two objections. A Chinese character is a complicated contrivance, consisting of numerous strokes, and as a complete character was required for each syllable of the polysyllabic Japanese words, an in-

* *Kokinshū*.

† *Taketori Monogatari*, *Ise Monogatari*, *Utsubo Monogatari*, *Genji Monogatari*.

‡ *Tosa Nikki*.

§ *Makura Zoshi*.

|| *Yei-gwa Monogatari*, *O-Kagami*.

¶ *Genji Monogatari* and *Makura Zoshi*.

tolerable cumbersomeness was the result. The second objection was that a given Japanese syllable might be represented by any one of several Chinese characters. Some hundreds were actually in use to write the forty-seven syllables of which the language consists. It was no easy matter to remember so many, either in reading or in writing. To meet

these difficulties the Japanese did two things: they restricted themselves to a limited number of characters for use as phonetic signs, and they wrote these in an abbreviated or cursive form. There are two varieties of the script thus produced,—the Katakana and the Hiragana.—Aston's History of Japanese Literature.

Human's Department.

Conducted by Miss ANNIE S. BUZZELL.

TWO AGED SAINTS.

BY MRS. EMMA H. FISHER, TOKYO.

HERE is the picture of two of our aged saints at the First Church in Tokyo, seated on floor cushions on their heels in true Japanese style. The one at the left hand is Togano San, now eighty-two years of age, who was baptized nearly twenty-two years ago by our first Baptist missionary in Tokyo, Mr. Arthur. She first came to the meetings to please her little grandson, who wished to hear the foreign singing. Her family being in comfortable circumstances, she has a good home and is always well dressed. While her Christian son was the head of the house she was always free in religious matters, and night and morning gathered the children and servants into her room for singing and prayer. Since the son's death the daughter-in-law, who is a Bud-

dhist, has made it very unpleasant for grandma, even interrupting her private devotions with tantalizing noises. She no longer has money to ride in jinrikishas to distant services, but must walk, sometimes using the street-cars for a part of the way. She is strong for her age, and makes a quaint figure with black velvet cap completely covering her head, her scant gown well tucked up from the ground, and her Bible and hymn-book tied on her back under her jacket. Her faithfulness and courage are an inspiration to us all. She has often said if this church should have only one member, I shall still stand. Now she is bringing to the Sunday-school her great-grandchildren, three in number, the children of a believer whose faith is cold now Christianity is not popular, but the

grandmother broods over him and his wife, and her prayers will certainly bear fruit.



On the right hand sits Mihara San, aged sixty-eight, cheery and sunny in her Christian faith, and kindly helpful to all. She was baptized about eleven years ago, after having chopped up her idols with her own hands. She said: "I was mad to think I had been such a fool as to worship nothing but a piece of wood." She has also a comfortable home, though her son and his wife are not Christians; but she has money of her own to spend in little benevolences and no restrictions are put upon her taking the grandchildren and servants to church or weekly prayer-meetings. One grandson was converted in the school in Kumamoto and wrote home: "I have no present for grandma, but tell her I have become a believer and she will prize that more than any present I can buy." She has been very faithful in leading, among others, a neighbor, a middle-aged woman, to the church, who says she wants to have the same belief as Mihara San, for she has moved many times but never has she found such a neighbor as this, and so she knows that the "Jesus teaching" is what she wants.

These two old ladies are very dear

friends, and their loving spirit has been one of the factors in the conversion of the mother of one of our preachers. She is a person of strong character, and for eighty years has been a zealous Buddhist. This Christmas she stopped worshipping idols and began to read the Testament daily. Gradually she has come into the light, her face has grown tender and peaceful, and from being petulant and self-

willed she is now patient and glad to remain at home alone so her daughter can attend services. Her son says: "Only a divine power can make such a change at her age."—*Bapt. Miss. Magazine.*

* * * * *

At this time, when so much is being said about "Christian Schools" in Japan, and the difficulties of that work seem even greater than heretofore, the following, from the experience of Miss M. A. Hawley, as related in the *Helping Hand*, may be of interest to our readers, as showing one of the many kinds of difficulties which we are liable at any time to meet:—

A Young Missionary's Blunder.

It happened in this way: I was trying to do all I could to have the school buildings in neat and proper order for the new term. The young woman who usually helped look after such matters was away for a rest, and so I was left pretty much to myself. But if I had dreamed of the consequences, I would never have dared to do such a thing.

The cause of all my trouble was the sign, written in Japanese, outside the gate of our school. It had become weatherbeaten in five years and more of service, and looked dingy and neglected, in fact, was hardly legible. In my zeal to have the repairs all done, and preserve the good reputation of the school, I thought that signboard needed repainting. So I called our man-of-all-work and told him to have the carpenter plane it off ready for fresh lettering,—the board itself was not painted, only the letters. He obeyed, and it was soon ready for the painter. Then I told the man to take it to the painter and have the name re-written. He delayed a little, and I was inclined to get impatient, for the vacation would soon be over, and we ought to have the signboard up at once, as the school year was just beginning, and some new children might come and have trouble in finding the right place. Then he suggested that I get one of the teachers to write the letters on a piece of paper for him to take to the painter, as he might otherwise make a mistake in writing it. I agreed, and told the teacher. But before she had done her part, the chief Japanese teacher arrived from the country, where he had been for his vacation, and in some way hearing of the proposed improvement to our signboard, came at once to my room.

He began very mildly, saying he supposed I meant no harm, but, as I was unaccustomed to Japanese thought and customs, I sometimes made mistake. Oh, yes! I was free to acknowledge that. What he had especially in mind was the signboard which was taken down from the gate, and he understood was planed off ready to be freshly painted. I awaited his words with much trembling. I was always careful to consult about Japanese customs and manners, but had not the faintest idea they were concerned with the signboard. The fact was, he continued to say, that the Japanese

people attach very much meaning to a signboard. It is a great thing to have one written by a real artist, as this one was, and it is regarded almost with veneration. It is considered more and more valuable as it grows older, for the age of the school can be judged by the freshness or antiquity of the signboard. I had ruthlessly destroyed the work of the artist, done in his best mood, and also removed the signs which would most naturally and best show the age and standing of our school.

Of course, I was at once very sorry indeed. I could not appreciate his feeling, but I saw it was deep. I asked what was to be done. I would now exercise all my powers to restore, so far as might be, the lost glory. But it was in vain; no old board, not freshly planed, could be substituted for this precious one. It would have been no better to simply renew the paint without planing the board. No other person could write as the former artist had done, and it would be rude to ask him to do it again. He could not be hired to do it, he would only do it as a favor; and, strangest of all, if he were to attempt it when not in the right mood, it would be a failure. Add to this the fact that paint was distasteful, and only Japanese ink suitable; that it was several hours' work to prepare enough ink for such a sign, and so, even if the mood was right when the ink was begun to be prepared, the mood might be gone when it was ready. See how difficult a problem it was. I was in the depths of contrition. Truly, I had not dreamed of the consequences. And my teacher was yet ready to forgive me and willing to help me out. But that signboard waited in our school sewing-room for three full months before the teacher got up his courage to apologize to the artist for my ignorant, foolish act, and ask him to kindly write the sign again when he felt just in the right mood.

The part that amused me most was, if the mood didn't come he couldn't do it, for it would be a disgrace to the artist to do such work as that would be. It was like asking a poet to write to order. But, fortunately for us, the right spirit came over him, and he wrote it for us. The first draft on paper was the cause of a warm discussion, one morning, in our school office. If you know Chinese characters used by Japanese, you know how many different ones are pronounced alike, and this was the trouble. The artist had made a mistake, and the teachers had discovered it, but they didn't wish to dispute him until they were sure,—one was sure, and the other felt almost sure,—but held off for fear of disgrace for themselves, as teachers in our school, if they should

chance to be mistaken in writing the proper character for the name of the school where they taught.

At last the mistake was corrected, and not long ago the signboard was brought. Alas! it isn't as pretty as before. The artist has this time expressed himself in a trembling, wavy hand-writing, which none of us think is beautiful. No one can complain against the artist. He did as his soul prompted him; but I am daily reproached by the appearance of the fresh sign at the gate. If I had only consulted with some one, this sad affair "might have been" avoided, and our school need not have been without a visible name for six months. Many and varied are the blunders and consequent troubles of an inexperienced missionary.



Conducted by Mrs. COROLYN E. DAVIDSON.

"This is our position: That the crown of creation, so far as we know, is the dome-like head carried on human shoulders; that this is the universe in miniature, and the nearest to God of anything of which we are aware; that forth from it has come all that makes the earth different from a den of beasts; that water is the brain's restorer and lubricant, and that any material sold or used which produces its deterioration beyond the degree that any other material does or can, shall not be made or sold under the guarantees and safe-guards of the State."—

FRANCES E. WILLARD.

IN the last issue of the *Japan Evangelist*, it was reported that yen 129 were contributed at the Karuizawa Convention towards Mr. Miyama's salary and traveling expenses. Further subscriptions from individuals present at that meeting

raised the amount to yen 148.50, and contributions from Nikko, Hiezan and other sources, increased the amount to yen 200.80. A gentleman from California, who was present in Karuizawa during the Convention, promised Mrs. Large to give yen 30

for salary, and there may be two or three other sums still to be received for use in the same way.

At the meeting of the Board of Control of the Nat. Temp. Society on Monday, September 18th, hearty thanks were expressed for the generous sum foreigners have given to help in this branch of Temperance work.

Mrs. Large reported one hundred subscribers taken for the *Kuni no Hikari* at the Karuizawa Convention. For some months, Mr. Taro Ando has been translating for this paper, portions of "Health for Little Folks," the Primary text book of the Temperance Series in general use in a large number of schools in the United States. Last month, the Editor of the *Hansei Zasshi*, a Buddhist magazine with an immense circulation, wrote for permission to reproduce these translated articles in his magazine.

At the Board meeting on the 18th it was decided that Mr. Miyama should receive his salary of *yen* 30 per month and all expenses incurred by him in his lecturing trips during the year. If societies which ask for his services can entertain him during the time he is with them or pay his traveling expenses to or from their places, wholly or in part, they will by so much assist in carrying the burden of his support, which is still heavy for the Temperance Societies of the country. On the evening of the 18th, Mr. Miyama started for the Hokkaido, where he intends to hold meetings in a number of places. Besides the general temperance meetings, it is hoped he will be able to have meetings in several towns especially in connection with the Nat. W. C. T. U. Societies formed there. We have learned that, in two places at least, arrangements towards this have already been begun. In a recent letter from Miss Denton, now in Tottori, she says she hears nothing

but good spoken of Mr. Miyama's work in the South.

The Ex. Com. Nat. W. C. T. U. had its first meeting of the Autumn on Sept. the 23rd at 33 Kami Ni Bancho. The Financial Report of the *Woman's Herald* given there was very encouraging. It was voted to change the cover of the magazine a little by adding the representation of the "White Ribbon." About one hundred subscribers were reported as taken for this magazine at the Karuizawa Convention, and a few names from various places are coming in now and then. A Reference Committee consisting of Mrs. Large, Mrs. Ushioda and Miss Mitani, were appointed to consult each month with the editor of the *Woman's Herald* about the subject matter to be put in the magazine.

Some of the articles sent to England to be sold to help to procure money for the Willard Memorial in Tokyo were sold at the meeting of the British W. C. T. U. in London last Spring. *Yen* 40.50 were reported as being received from this sale.

Mrs. Large wishes to make the too long delayed acknowledgment of the receiving of a fine coal stove for the "Florence Crittenton Home." It was given by Mr. and Mrs. J. C. Brand when they left Tokyo for Mito.

A letter from Miss Parrish sends kind regards "to all." She also says: "I wish I had time to tell you some of the details of the work in Burma. It has moved much more rapidly than I dared hope. Next week we are to open Nat'l Headquarters,—which will be the second door opened within three months from which white ribbon influences will radiate." The new name of the Temperance magazine of the Burma W. C. T. U. is to be "The Life Line and Burma White Ribbon."

REPORT OF THE ANNUAL MEETING
OF THE FOREIGN AUXILIARY,
W. C. T. U.

The fourth annual meeting of the Foreign Auxiliary W. C. T. U. was convened in the Yokohama Union Church at 10:30 a.m., Saturday, Sept. 30th. The chair was taken by the Vice President, Mrs. Davidson, who opened the meeting by announcing the Hymn "Rock of Ages" and calling for the reading responsively of the "Crusade Psalm." Mrs. Van Petten then conducted the devotional exercises, giving a brief but helpful talk from I Sam. 7:2-10. After the singing of the Hymn "Jesus, I my cross have taken," the roll was called; one new name was added at the time.

The Treasurer then gave her report for the year, showing a balance on hand of *yen* 142.82, but, as this was less than the amount brought forward from last year, it was felt that special effort must be put forth to raise the necessary funds this coming year. It was moved by Mrs. McCauley, seconded by Mrs. Large, that the report be accepted, — carried. The chairman then called for the reading of the minutes of the five Executive Meetings held during the year, and, on motion, these were approved by the Convention.

Mrs. Large was then called upon to give the financial report of the "Florence Crittenton Home," which showed an expenditure of *yen* 876.86 for the year. After the acceptance of this report, Mrs. Large gave an informal report of the condition of the "Home" at present, the lines of industry carried on, etc., showing that the girls (of whom there are at present six) are receiving an elementary education and character training, in addition to the Industrial training which is to fit them for earning an honorable livelihood. Mrs. Large also stated that the work of

the "Home" was demanding more and more of her time and attention and made it impossible for her to do as much work in touring as she had hoped to do. The discussion of this matter not being concluded at twelve o'clock, it was decided to leave it open until the afternoon session and the meeting closed with the "noontide" moment of silent prayer.

Afternoon Session.

The Convention reassembled at 1:30, Mrs. Ellis leading the devotional exercises. The Hymn "My faith looks up to Thee" was sung and Mrs. Ellis spoke for a few minutes on the helpful lessons to be drawn from Luke 10:25-37. Following this, a brief memorial service was held in loving memory of Mrs. R. P. Alexander of Hirosaki; a sketch of her life written by Mrs. Chappell was read by Miss Kuhns.

After the reading and approval of the minutes of the morning session, a telegram from our absent President, Miss Denton, was read, conveying her greeting to the Convention in the words of Psalm 68:11. Mrs. Large then read a brief letter, received the day before from Miss Denton, regretting her absence and assuring us of her continued interest and prayers. It was moved by Miss Osborn, seconded by Mrs. Ellis, that a letter of greeting be sent to Miss Denton in reply, — carried unanimously.

The discussion of the morning was then resumed, and finally it was decided that Mesdames Davidson, Large and McCauley be a committee to draw up a resolution to send to the World's Executive W. C. T. U. asking that Mrs. Large be allowed to continue in charge of the "Florence Crittenton Home" another year, doing less touring work for the present—also that W. C. T. U. members throughout Japan be urged to do all they can to arrange for public Temperance Meetings being held and

co-operate with Mr. Miyama in his visits to the interior, thus helping to share the burden of Mrs. Large's work. It was further decided that the above Committee be authorized to write to the Secretary of the "Florence Crittenton Home" Society, setting forth the needs of the "Home" here and asking what definite help can be expected in the future.

Mrs. Large then reported that the National W. C. T. U. had signified their willingness to sell out their share in the "Okubo" property on very generous terms. After some discussion it was decided that the Executive Committee be appointed a committee to act in the present emergency in regard to the Florence Crittenton Home affairs if any action becomes necessary. It was further decided that the Treasurer be authorized to write to the members, stating the great need of funds for carrying on the "Home" and asking for a donation of five *yen* from each if possible.

The Recording Secretary's report for the year was then read and accepted, after which Miss Parmelee read an interesting paper, prepared by Miss Daughaday, of Sapporo, on "Work for Children." A bill, of *yen* 12.00 for literature, presented by Miss Crosby, was ordered to be paid.

On new business being called for, the date of the Annual Meeting was brought up for discussion, the power to decide the time and place finally being left with the Executive Committee. On motion Mrs. A. D. Hail of Osaka and Miss L. Thomas of Hiroshima were appointed a Committee for the year on Summer Conferences in the South.

A vote of thanks to the Editor of the *Japan Evangelist* for so kindly continuing to place at the disposal of the W. C. T. U. the columns of the magazine was passed unanimously. Miss Parmelee then voiced the regret felt by all present in hearing of the establishment of great Beer

Halls in Japan and moved that a resolution, protesting against this great evil, be sent to the leading Japanese dailies; this was seconded by Miss Osborne and carried.

Mrs. Large was asked to prepare a report of W. C. T. U. work in Japan to be sent to the Ecumenical Conference to be held in New York in April, 1900. The election of officers was then proceeded with, the result being as follows: President—Mrs. Davidson; Vice-President—Miss Osborne; Corresponding Secretary—Mrs. Large; Recording Secretary—Miss Veazey; Treasurer—Mrs. Borden.

Heads of Departments, as follows; Evangelistic—Miss Fife; Social Purity—Miss Kidder; Schools and Colleges—Miss C. Spencer; Sunday School Work—Miss Griswold; Loyal Temperance Legion Work—Miss Daughaday; Scientific Temperance Instruction—Miss E. L. Case; Narcotics—Mrs. Leavitt; Unfermented Wine—Miss Jost; Sabbath Observance—Mrs. Bailey; Health and Physical Culture—Dr. Kelsey; Food Reform—Miss Parmelee; Dress Reform—Mrs. Topping; Press Work—Mrs. Davidson; Railroad and Postmen—Miss Gillett; Work among Foreigners—Mrs. Van Petten; Petitions and Treaties—Miss Mead; Literature—Mrs. Large; Organization—Miss Weston; Mothers' Meetings—Mrs. Chappell.

The Standing Committee for the "Florence Crittenton Home" was re-appointed. It was decided that three hundred copies of the "Plan of Work" should be printed, and the members be asked to buy them instead of having them distributed gratuitously, as formerly.

After a vote of thanks had been given to the acting President, the meeting was closed by singing "Blest be the tie that binds" and the repeating of the Lord's Prayer.

M. A. VEAZEY,
Recording Secretary.

Mission Notes.

THE SOUTHERN METHODIST CONFERENCE.

THE eighth session of the Japan Mission Conference of the Methodist Episcopal Church, South, was held in Osaka from Aug. 31st to Sept. 5th. There being no Bishop present, the Conference, in accordance with the laws of the church, elected a President from among themselves. This elected President has all the powers of a Bishop except ordaining preachers. Rev. B. W. Waters was elected and made a good record in a very difficult place. This writer was elected English Secretary and Rev. K. Usaki, Japanese Secretary. This Conference was composed of fourteen foreigners and ten Japanese preachers and twelve lay delegates, who have full authority to vote and speak on all questions except the character of the preachers. It is one of the peculiar features of a Methodist Conference in Japan as well as in America that the name of each preacher is called by the President who asks if there is any thing against his character or official administration. When this question is asked, any preacher may prefer charges against any other member if he has any specified charges to bring up. Some foreigners prefer not to be placed where their character and official administration can be "arrested" every year by their Japanese brethren. But we have thus far found nothing to fear from the practical working of this system.

Nearly all reports of work were encouraging, although the net increase in membership was not large. A total of 666 members was reported.

There were 46 Sunday Schools with 1315 scholars reported. This is a falling off from last year caused by the closing of some preaching places for want of funds. There are 13 organized churches, two of which are self-supporting, the one at Kobe and the one at Hiroshima.

There were no special changes in the places of work of the Missionaries except that Rev. W. E. Towson, who returns from America in Oct., goes to Nakatsu in Kiusiu, where Rev. W. J. Callahan has been for the past four years. The latter has gone home with his family and may be addressed at Whitesville, Georgia. Dr. J. C. C. Newton also returns with his family to Japan in Oct. and takes up his old place at the Kwansei Gakuin, Kobe.

Dr. Walter R. Lambuth, who was one of the founders of this mission, but who is now the Senior Secretary of the Board of Missions of the home church, was present at the Conference. He is on an official visit to the work of our church in Japan, Corea and China. He was born in China where his parents began a useful missionary career in 1854. His mother still lives in Kobe and is an active member of our Mission. Dr. Lambuth has the advantage of most Board Secretaries in that he can understand what is being said in the native tongue both in Japan and in China, although he is more at home in the latter than in the former.

The next session of the Conference will be held in Hiroshima.

W. P. TURNER, Secretary.

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**SOUTHERN BAPTIST
CONVENTION.**

FROM "GLEANINGS."

A REVIEW of what has been accomplished during the last quarter of this century is sufficient to convince Christian laborers that God is faithfully fulfilling his promise in leading his people, and is opening the way for the rapid spread of the gospel, and the ultimate triumph of Christianity in Japan. One by one the barriers of opposition are being broken down, and the minds of the people are being prepared for the reception of the truth, and the inevitable changes which must follow.

Those who have been longest in Japan can see most plainly the hand of God in the destiny of this people. Those of more limited experience can feel the presence of the Holy Spirit as he manifests His power in quickening the hearts and awakening the interest of those who hear the gospel truths earnestly presented.

To visit a community where the gospel is preached for the first time, or where the people seldom hear of the message of salvation, and have them eagerly listen to the simple story of the cross is a joy which many who love the Saviour would give much to experience.

As soldiers are inspired to nobler deeds by the experiences of their comrades as they are related around the camp-fires, so those who are laboring in Japan and those who are praying and giving in the home land for the upbuilding of Christ's kingdom may be encouraged by the personal testimonies of God's presence with us.

The writer recently had the privilege for the first time of visiting two interesting places on the western coast of Kyushu. The journey from Fukuoka, a distance of sixty miles, was one of varied interest. The beautiful green fields covered with growing rice, (every available foot of land being in

cultivation) impresses one that Japan could supply the world with that staple. The new railroads under construction, the numerous coal mines, the granite quarries, new ports recently opened to foreign trade, all indicate that Japan not only has resources, but that she is going to use them more rapidly in this new era of internal improvement, and offer her products more extensively to the markets of the world. Ochimura, a village of five thousand people is one of the coal centres of Kyushu, and here hundreds of men are employed in the mines. We reached this place in the afternoon, and had a very interesting service in the evening at the hotel. The people were very attentive, and some showed special interest by making inquiry after the sermon.

Karatsu is a town of twenty five thousand population, situated on the western coast of Kyushu. Recently having been made an open port, and being one of the coal centres, it is expected that the place will make rapid progress. We found the people here willing to hear the gospel, and were favored with a large and attentive audience. This is very encouraging, and indicates a favorable change in public sentiment in this section. The preaching here was also at a hotel in a room opening on the street, and no street audience in an American city would be more respectful than were these people.

The Emperor's edict urging not only the name, but also the practice, of religious liberty, together with a similar injunction from some of the leading Buddhist priests, is going to be a great influence in opening many ears to the gospel in Japan. Thus God is preparing the soil for the seed; let us sow diligently and trust him for the harvest. The power of the printed page, and the ability and willingness of the people to read are great helps in sowing the gospel

seed in Kyushu and throughout Japan.

We returned from Karatsu to Fukuoka along the shore of the beautiful Japan sea, all dotted with towns and villages waiting for the gospel; and as the green valleys, terraces, mountain sides and rugged cliffs all blended in forming a series of beautiful landscapes, I was impressed with the beauty and fertility of this Island home, which God has given a people who have drifted so far from him into sin and idolatry, denying his very existence, and declaring that they will not have his Son to rule over them. We hope soon to have regular preaching in both of the places mentioned above. God is blessing our feeble efforts in Kyushu, and we have bright hopes for the future. Mr. Walne and family will return in October, and we are praying for other laborers. The many friends of our beloved co-laborers, Mr. and Mrs. Maynard, will rejoice to know that to day the roof is being placed over their new home at Kokura. They hope to occupy before the cold weather, and we praise God for the light and influence which will continue to go from this Christian home into the darkness of heathen hearts and homes where it is much needed.

Pray for the Master's cause in Kyushu.

W. HARVEY CLARKE.

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MISSION OF THE REFORMED CHURCH IN THE UNITED STATES.

AT present our missionary force is altogether inadequate. Dr. J. P. Moore, on account of serious illness, was obliged to return to America; Miss Lena Zurluh is now in the International Hospital at Kobe suffering from typhoid fever, brought on by overwork; Miss M. C. Hollowell, formerly one of the teachers

in our Miyagi Jo-Gakko, is now in America on furlough; Rev. S. S. Snyder has made the circulation of the Bible in Japanese his vocation for the time being; and, finally, Rev. W. E. Hoy's chronic asthma is again making itself apparent with the advent of cooler weather. The promised reinforcements from America are thus eagerly awaited. Two families and one or two unmarried ladies are sorely needed, merely to attend to the work that is already established.

At the same time our work suffers greatly from a lack of suitable native evangelists in sufficient numbers. Tempting offers of good positions in government schools, backsliding, and other causes combine to deplete the ranks of these necessary toilers in the Lord's vineyard. The illiberal attitude of the Educational Department also is not calculated to encourage capable young men to enter our college with a view to the Gospel ministry. As a consequence we cannot be too choicy in the selection of men. We are glad to hold on to those who are willing to remain in our employ, much as we may prefer to substitute better material in some cases.

Twice has our small Mission been honored in the conferring of the "Doctor of Divinity" degree upon one of its members. In 1892 Rev. J. P. Moore received this degree from Heidelberg University in Ohio, and Rev. D. B. Schneder was similarly honored last June by his *alma mater*, Franklin and Marshall College in Pennsylvania.

Seven years ago there came to Sendai a young Japanese minister, Rev. Konanosuke Kunagai by name. He had just completed his collegiate and theological education in America, having graduated from Wabash College in Indiana and Union Theological Seminary in New York City. As Professor of Church History he

entered upon his duties in the Tohoku Gakuin with great zeal. His sunny disposition, winning ways, and genuine worth made him highly beloved and respected. As his associates' confidence in him increased, his responsibilities multiplied. Utterly unselfish, he did not spare himself for the work's sake, and a bright career of much usefulness and influence seemed assured. But suddenly pulmonary disease laid him low. The celebrated bacteriologist, Dr. Kitazato, did much for his relief, and for awhile it seemed as though he might be restored to health and to his work. But it was to be otherwise. Early in the morning of Aug. 27th, 1899, he quietly passed away into the other and better world. Besides a wife with two small children and other relatives, he leaves a large circle of friends to mourn his early departure.—*H. K. M.*

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AMERICAN BAPTIST MISSIONARY UNION.

EXTRACTS FROM "GLEANINGS."

THE number of our missionaries in Japan is much reduced by death, removal, or absence on account of health. At Sendai, for example, Miss Buzzell has carried on alone the large work of the Girls' School for over a year. And Mr. Jones also must look forward to being alone in his evangelistic work over north Japan for a year to come.

The work in Hokkaido, Nemuro and other places, should have a family stationed centrally in it for 12 months of the year. If the Lord prospers the efforts made there during but a part of the year, surely we might expect the more success to follow continuous seed sowing.

But the greatest apparent discrepancy between the work in hand and force of workers is perhaps in the

West Japan field. After the death of Dr. Rhees, the large work he had carried was added to the large field already in charge of Mr. Thomson, who is also building a house or two, keeps the Loo Choo Island Mission in mind, is Mission Treasurer to succeed Dr. Rhees, and has other responsibilities also which we have not space to mention. Being a man of affairs, he sustains close relations also with mission work in general, as Secretary of several associated bodies of workers, and in other ways. While it is not implied that Mr. Thomson is unable to look after so many varied interests, we do affirm that he needs one or more associates. So many important interests should not be dependent upon the continuance of health of one person.

At Osaka also there is great need of reinforcement. Mr. J. H. Scott is now doing, alone, the work which Mr. Wynd and Mr. Halsey formerly shared with him, and Mrs. Scott is bravely prosecuting the varied forms of work among women and children in which, until recently, she has had the assistance of Miss Walton and Miss Duffield. How long and how profitably two persons can do the work of six or eight is a problem now being "worked out" in Osaka.

For similar reasons one more family is needed in Chofu, where the conditions are much the same.

Miss Church has been alone in charge of the large girls' school at Himeji for over a year.

Miss Rohman's work in Tokyo also has grown beyond the limit to which one person's responsibility can safely extend.—*H. T.*

* * * *

Yamakawa Chinpei, aged 63 years, and for 20 years the faithful servant and friend of our school, entered into rest June 14th. He died of cancer, at the Kaga Hospital.

A man full of patience, humility, and of that love that suffers long and is kind; a believer, constant attendant, and leader in the church prayer meeting; a man willing to serve on the board of trustees for the school and church, sweep a room, or go on errands; the right hand helper of the missionary; a brother beloved by both foreigners and natives, has gone from us. We shall seek long and far, but not find his equal.

His release was peaceful and happy. With words of gratitude to all who had rendered him any service, he turned to God in prayer, and passed into the Saviour's presence.

We say when our dearest friends and best helpers are removed: "How can we spare such an one?" Yet we rejoice in that grace that has prepared another soul from Japan to join the company of the redeemed.

Anna H. Kidder.

Tokyo.

* * * *

At the request of the officials of Toyoura *gun* our sewing-teacher was asked to conduct a summer school for the benefit of the sewing teachers of the government schools in the section. The session is now going on and about 25 women are in attendance. We hope that this will bring the school into touch with many of the government schools and serve to break down the intense prejudice existing in this section besides affording opportunity for personal contact and acquaintance with these teachers. It will certainly be a good advertisement for our school and may result in increased attendance. At the last Commencement Viscount Mori and wife attended for the first time, with quite a number of prominent people from the town, and there seems to be a growing regard for our school as a suitable place for the education of girls from this part of the country.

Chofu.

Geo. W. Hill.

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The following is the program of the Dedictory Service of the Baptist Mission vessel, *Fukuin Maru*, Capt. Luke W. Bickel, Master, and Missionary in Charge, at Yokohama, Sept. 13th.

[The *Fukuin Maru*, the gift of a Scottish Ship-owner, is intended for evangelistic work among the smaller islands of the Japanese Empire, especially those in the Inland Sea, and those lying between the Straits of Shimonoseki and Liu Chiu.]

Order of service:—

I.—INVOCATION.—Rev. F. G. Harrington.

II.—HYMN.—Eternal Father, Strong to Save.

III.—SCRIPTURE SELECTIONS.—Isaiah XLII. 1-12; Matthew XXVIII. 16-20.—Rev. E. S. Booth.

IV.—RESPONSIVE READING.—Psalm CVII. 21-31.—Led by Rev. G. F. Draper.

V.—HYMN.—Jesus, Saviour, Pilot Me.

VI.—ADDRESS.—Rev. W. B. Parshley.

VII.—HYMN.—Written by Rev. A. A. Bennett.

GREAT GOD, whose mighty hand
Holds main, and surf, and strand;
Whom storms obey;
Thou blessed Trinity,
We give for aye to Thee
This Bethel on the sea:
Accept, we pray.

MAY all on board be Thine,
And may Thy life divine
Glow in them all:
Make them a noble few;
Let officers and crew
Have hearts both pure and true
That on Thee call.

MAY He who, when afloat,
Made pulpit of His boat,
Here teach again.
And, as on many a shore
Disciples toiled of yore,
Let these men toil once more—
Fishers of men.

THE islands of the sea,
Wait they not all for Thee,
Thou heavenly King?
Then let this vessel go
Among them, to and fro,
Till they Thy justice know,
Thy mercy sing.

VIII.—DEDICATORY PRAYER.—Mr. Finch.

IX.—DOXOLOGY.

X.—BENEDICTION.—Rev. J. H. Balagh.

[We have been promised for the *Japan Evangelist* a picture of this vessel and an article on "Mission Ships" by Capt. Bickel.—Editor.]

* * * *

THE DOSHISHA.

(COMPLYING with the Editor's request, I will endeavor to give in brief what I believe were the reasons of the majority of the Dōshisha Directors in taking the action reported in the September number of the *Evangelist*.

They were in the first place: the great desirability of continuing the Middle School Department. Without this department the Dōshisha would be greatly weakened—in influence as well as in numbers and would consequently be financially embarrassed. If the benefits of Christian education should be conferred upon any appreciable number of young men, the Middle School Department was considered indispensable. The advantages accruing to any young man from his being the graduate of an officially recognized Middle School are so great, both in official and in private life, that it was felt no school could attract a goodly number of young men while lacking the privileges coming from official recognition.

A second, and the most important, reason was: the conviction on the part of the majority that the proposed action was in full harmony with the "Act of Endowment," the Constitution, of the Dōshisha. This "Act of Endowment" states that the purpose of the Dōshisha is the promotion of education aiming at the joint advancement of both intellectual and moral powers founded upon Christian principles, and in harmony with this it is stated in Art. 10 that "Christianity is the founda-

tion of the moral education promoted by the schools maintained by the trust." These two passages exhaust the statements of the Constitution regarding the obligatory position of Christianity in the school.

The Instruction of the Department of Education, it was said, does not conflict with these demands of the Constitution. It declares that "religious instruction" and "religious ceremonies" can have no place in a school whose curriculum is regulated by provisions of law. Some high officials of the Department of Education had assured the President of the Dōshisha that there would be no objection to instruction in ethics based upon Christianity; that in ethics, or in literature, the Bible could be used as a book of reference, although not as a compulsory text book; also that voluntary religious exercises could be held; that the purpose of the Instruction was the exclusion from officially recognized schools of the teaching of religion as such, with a propagandizing aim, and the joining of such a school with any definite religion by means of religious services. As a school there could be no integral connection with religion as such; but every teacher was free to instruct in harmony with his own convictions.

Thus, while no one had a good word to say for the Instruction, it was felt that no Christian principle would be violated by expressing to the Department of Education a readiness to comply with the Instruction, as interpreted by those officials.

Again, it was felt that this Instruction had neither the sanctity, nor the permanence, of the Imperial Ordinance; that it was out of harmony with the spirit of the age, that it had met with the opposition of all the influential newspapers, both Japanese and foreign, that thus it was only a temporary matter, and that the less importance were attached to it the better it would be.

These, I think, were the chief reasons in the minds of the Japanese directors. They felt that their action was in complete harmony with the demands of the Constitution and with loyalty to Christ. They also felt that there are two currents of opinion in official circles regarding the treatment to be accorded to Christianity; that the authorities had made repeated concessions to the Christian character of the Dōshisha, as reported in the September number of the *Evangelist*; and that we ought to meet the more liberal element as far as possible.

We may disagree with these directors as a matter of judgment; but we cannot justly doubt their Christian purpose. That they do not mean to yield in Christian principle is evident from the vote passed unanimously, and without discussion, that no further concessions could be made. This resolution has now been carried into action. The Department of Education demanded the embodiment into the Act of Endowment of the substance of the letter offered by the Board of Directors, and thus the Dōshisha Middle-School will close with the close of the school-year. To close it earlier is forbidden by a law which makes it obligatory upon officially recognized schools to either carry its pupils through the school-year, or to provide for them otherwise. The latter course is practically impossible in the case of such a large number of students as attend the Dōshisha.

Thus the Dōshisha stands again in a wholly unmistakably Christian position, and we may well rejoice in it. Mr. Hirotsu, the new dean of the school, is animated by the controlling purpose of making the school again a thorough Christian educational institution in the best sense of the term, and in this he deserves the hearty sympathy and co-operation of every friend of the school.

Geo. E. ALBRECHT.

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AMERICAN BOARD MISSION.

[Extracts from the Annual Report.]

ALL Japan is in one way connected with the Osaka Station. The rays of Mr. Allchin's lanterns reach some distant part of the country every year. During the year covered by this report he has visited the regions of Niigata and Tottori and has now completed a five weeks' tour in the island of Shikoku. There are two methods of using a stereopticon to assist in imparting religious instruction. One is to select a number of pictures without any definite topic in mind and explain them, enforcing perhaps some particular truth that may be suggested by each picture. The other method, and the one used by Mr. Allchin, is to decide on a definite subject and then obtain as many pictures as will aid in enforcing that general truth and at the same time retain the interest of the audience to the end. For example, Mr. Allchin's most popular and impressive illustrated sermon is on the Prodigal Son. This parable is used to teach the Bible conception of God as the Father of all mankind. The prodigal is a Japanese youth, brought up in comfort in a country village, his father being a well-to-do farmer. The youth, true to Japanese life, "wastes his substance" in Tokyo with *geisha* with the accompanying accessories. The "citizen of a far country," to whom in his extremity he hires himself, is a Chinaman who keeps pigs in Yokohama. To the Japanese mind this is the lowest stage of degradation. Thus the story is realistically worked out on the spot, the pictures by a Japanese artist being of a high grade. Among a people who number story-telling as one of their favorite amusements, the parables of the Bible are a mine of wealth to a missionary with a good lantern. Many of these parables lend themselves easily to treatment from a native

standpoint, and it is Mr. Allchin's intention to dress up Nicodemus, Dives and Lazarus, and other Bible characters in Japanese garb. His opportunity for reaching the hearts of the people through the eye and the ear by means of the stereopticon is unlimited; all sorts of places are open to him, theatres, club houses, school-rooms, store-houses, and in a few instances even temples, as well as churches and private dwellings. During the four and a half years since Mr. Allchin began this illustrated preaching he has held 233 meetings and addressed more than 110,000 people, the audiences ranging from 50 to 3,000. Apart from the immediate results which are not small, the good that comes from the breaking down of prejudice by this wide spread seed sowing is incalculable.

To a people fond of the spectacular and having an innate liking for word coloring, this method of preaching with illustrations imparts both pleasure and profit. This extended notice of the labor in this direction of one of our missionaries in Osaka is here given to encourage others who may be engaged in similar work.

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The last time Mr. Bartlett visited the place (Yumura) the whole town was upset with a *matsuri* (festival); it was a sad shock to see two little baptized children wearing garlands and marching in the procession, to have their sponsor at the temple, and to have the Dorcas of the place absent from communion service and at a show.

One of the Christians baptized in 1898 celebrated the Emperor's Birthday by substituting a large placard with the following declaration in place of the god shelf:—

"Man shall not live by bread alone; that there is only one true God, one Lord Jesus Christ whom we must all

love and obey; one Emperor of the land to whom we must be loyal; that we ought to give alms to the needy, love to all men; be diligent and honest, and pray; and that so doing men will not want what is needful—I believe."

* * * *

In Tokyo, attention is invited to a social settlement called Kingsley Hall, under the care of Mr. Sen Katayama, which is the center of much valuable work. This institution occupies a building of two stories, in which are rooms for Mr. Katayama's family and for the varied work of the institution. That work includes the following departments:—a small kindergarten under the care of a trained teacher; several clubs for young men; a cooking school; a self-supporting paper called *The Labor World* with 4,000 subscribers; and a Bible class on Sunday evenings. Outside of the Hall Mr. Katayama is in request as a speaker at the gatherings of laboring men, in some cases being called to towns several hundred miles away. He has also been the means of starting a large number of co-operative stores, several of which have been eminently successful and count their capital by thousands of dollars, for the most part, it would appear, the savings of men many of whom would probably otherwise have laid up nothing and would have continued to live from hand to mouth.

The work of Mr. Katayama, referred to above has, since that report was written, become independent of Mission aid. The separation took place after a full conference and with the cordial approval of all interested.

[We hope to present to the readers of the *Japan Evangelist* in the near future an illustrated article on Mr. Katayama's work.—Editor.]

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HOLINESS CONVENTION IN TOKYO.

In February of last year the Rev. Barclay Buxton held a series of meetings in Tokyo for the deepening of spiritual life. Many both among the Missionaries and Japanese received much blessing and help at these meetings, and some have expressed a hope that similar meetings could be held again this year. After much prayer, Mr. Buxton has consented, D. V., to

come from the 20th of November and conduct holiness meetings, first in English, and afterward in Japanese. We hope that many will be praying that this may be a time of specially drawing near unto God, with hearts prepared to hear and to obey His voice. Nothing is so urgently needed now in Tokyo as a real revival in the Churches. If we ask it, may not God use this as the time of the commencement of a great work!

W. P. BUNCOMBE.

GENERAL CONFERENCE.

The Programme of the Second General Conference of Protestant Missions in Japan, to be held in Tokyo, October 24-30, 1900, is as follows:—

Wednesday, October 24th.

ORGANIZATION.

9.30 A.M. OPENING ADDRESS.

OUR MESSAGE.

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| 10.30 A.M. Subject | | General Historic Review of Missionary Work in Japan since 1883. |
| First Paper | ..... | The Conditions under which the Work has been carried on. |
| Second Paper | ..... | The Progress of the Work. |
| 2.30 P.M. Subject | ..... | Evangelistic Work. |
| First Paper | ..... | How far is the Ground covered by existing Agencies and what remains to be done. |
| Second Paper | | Woman's Evangelistic Work, Past Efforts and Results and Present Opportunities. |

Thursday, October 25th.

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| 9.30 A.M. Devotional Paper | | The Spiritual Life of the Missionary himself. |
| 10.30 A.M. Subject | | Methods of Evangelistic Work. |
| First Paper | ..... | Relative Importance of (1) Pastoral Duties, (2) Itinerant Preaching, and (3) Practical Training of Evangelists in the Work of the Missionary. |
| Second Paper | ..... | Best Methods for (1) Winning Unbelievers (2) Instructing Candidates for Baptism and (3) the Upbuilding of Christian Character. |
| 2.30 P.M. Subject | ..... | Special Mission Fields within the Empire. |
| First Paper | ..... | Christian Work in Formosa. |
| Second Paper | | Christian Work in the Linchiu Islands. |
| Third Paper | | Christian Work among the Ainu. |

Friday, October 26th.

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| 9.30 A.M. Devotional Paper | | Bible Study in its Relation to the Personal Life of the Missionary. |
| 10.30 A.M. Subject | ..... | Educational Results and Prospects. |
| First Paper | ..... | Schools and Colleges for Young Men. |
| Second Paper | ..... | Schools and Colleges for Young Women. |
| 2.30 P.M. Third Paper | ..... | Theological and Evangelistic Training Schools. |
| Fourth Paper | ..... | Training Schools for Bible-women. |

Saturday, October 27th.

9.30 A.M. Devotional Paper	The Place of Prayer and Intercession in the Life of the Missionary.
10.30 A.M. Subject	Christianity and the Educational Classes.
First Paper	The Attitude of the Educational Classes towards Christianity.
Second Paper	Methods of Reaching the Student Classes, and Y. M. C. A. Work.
2.30 P.M. Subject	Religion in the Home and Work among the Children.
First Paper	The Sunday School.
Second Paper	Work for Children, including the Kindergarten.
Third Paper	Family Religion and the Practical Observance of the Lord's Day.

Sunday, October 28th.

3.00 P.M. Address	The Influence of the Spiritual Life of the Missionary upon Others.
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Monday, October 29th.

9.30 A.M. Devotional Paper	The Hindrances to the Spiritual Life of the Missionary.
10.30 A.M. Subject	Christian Literature in Japan.
First Paper	The Preparation and Spread of Christian Literature: Past Work and Present Needs.
Second Paper	Hymnology in Japan; Past History and the Feasibility of having United Hymnal.
2.30 P.M. Subject	Revision and Circulation of the Scriptures in Japan.
First Paper	Is it Desirable to have an Early Revision of the Japanese Version of the Scriptures now in general use?
Second Paper	Bible Distribution in Japan.
7.30 P.M. Subject	Social Subjects.
First Paper	The Temperance Movement in Japan and its Relation to Missionary Work.
Second Paper	Works of Christian Benevolence.
Third Paper	Medical Work, its Results and Prospects.

Tuesday, October 30th.

9.30 A.M. Devotional Paper	The Fullness of the Spirit.
10.00 A.M. Subject	Self-support.
First Paper	Methods of the Past and Results.
Second Paper	Best Means for Promoting Self-Support.
2.30 P.M. Subject	The Evangelization of Japan in the Present Generation, is it Possible and if so by What Means?
3.30 P.M.	Closing Devotional Meeting.

NOTE.—All the papers, with the exception of the first two and those on devotional subjects, will be followed by a ten minutes' address by an invited speaker.

Ten Chinese and one Filipino students have been admitted to the Imperial University, Tokyo, and eight to the No. 1 Higher School this term.—*Y. C.*

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Professor Ladd, having completed his course of lectures before the Educational Society, commenced a second course at the Imperial University on the 25th September, and will lecture there daily from 4 to 6

p.m. until the 7th of October, delivering ten lectures in all. The subjects are (1) Psychology as a Science; (2) Psychology as the Philosophy of Mind; (3) The Conception of Mind; (4) The Reality of the Mind; (5) Identity of the Mind; (6) The Unity of the Mind; (7) Relations of Body and Mind; (8) Relations of Body and Mind (continued); (9) Psychological Monism and Dualism; and (10) The Place of Man's Mind in Nature.—*Japan Mail.*

CHRISTIAN EDUCATION.

By Rev. JULIUS SOPER.

CHRISTIAN Education in Japan is now passing through a crisis. The late Instruction of the Minister of Education, forbidding all religious ceremony and teaching in Schools having Government recognition, indicates the trend of thought in official circles. The aim is to secularize Education, not only in Government and Public Schools, but also in Private Schools, so far as these latter have any connection with the School System of Japan. If Schools, supported by private individuals and Missionary Societies, from an educational standpoint could have the same privileges as the Public Schools of the land,—if proficiency in studies were made the test of admission into the Higher Government Schools, irrespective of the religious teaching and training of the Schools whence the applicants came,—we as Christian teachers and educators could go on as we have been doing, without any sacrifice of principle or any evasion of Government Rules and Regulations. This seems out of the question.

The question now comes, what will Christian Schools do? Have they passed their day of usefulness? Shall they be closed and all attention be given to direct evangelization, and the youth of the land be reached as far as possible through Sunday Schools and private instruction, or shall we rise to the occasion and develop a System of Christian Education in Japan, to reach especially those whose parents are Christians or Christian adherents?

This is the issue now before us. It is a solemn one too. It must be met somehow. During the Summer I spent several weeks in Nagasaki. While there I had a conference with the Rev. A. Pieters on the subject of Christian Schools in Japan. Mr.

Pieters is deeply interested in this subject. He has given it much time and thought. There is nothing so important as this question—it is a profound one. All ought to take to heart the situation and try to do something, that will help to solve the problem now before us.

A few days ago I received the following from Mr. Pieters:—"You may remember that we spoke of a conference of missionaries interested in educational work. It seems to me that it is high time to get the missionary educators together and look the whole situation over calmly and see if we may not find our account in concerted action. The situation is too grave to be left to chance or individual action. I am profoundly impressed that this is the crisis in missionary education and that, if we take the wrong course now, our schools have no future. On the other hand, as I see it, if we go to work the right way, we can turn this all to good and will find that the Japanese government could not possibly have taken any course better calculated than this one to subserve the ultimate interests of the Christian education of Japan."

In view of the situation, and in view of the necessity of taking concerted action at an early date, I second Mr. Pieters' motion, and urge the calling of a meeting of all interested in Christian Education. If five or more will join in this movement, a meeting might be called sometime in October or November.

I submit the following as a feasible scheme for establishing a System of Christian Education in Japan:—

1. That each Mission have one or more Academies of Chugakko grade, supported as heretofore by the respective Missions. There might be from *thirty to fifty* of such Academies in the Empire.

2. That each group or family of Missions have at least one well-

equipped College, supported by funds from the Societies which they represent. There should be at least five of such Colleges; Congregational, Presbyterian, Baptist, Episcopalian and Methodist.

3. That there be one University (in years to come there might be two), organized and supported not by the Missionary Societies (unless it were found that the Societies were willing to unite in such a movement), but by gifts and donations from philanthropic persons, foreign or Japanese. If a fine location (this might be the gift of the Japanese Christians and adherents), a Hundred Thousand Dollars for buildings, and Two Hundred Thousand for an Endowment, to begin with, could be secured, success would be assured. With 10,000 students in our Academies, 1,000 or more in our Colleges, and 500 in our University, what might we not accomplish in our Christian work in Japan! It would help to usher in the reign of righteousness on these fair Islands, as well as be a standing proof of the power and blessedness of our holy faith.

This scheme is neither chimerical nor Utopian. "Where there is a will there is a way." Let us all unite as a band of Christian brethren, and make a "strong pull, a long pull and a pull altogether." "In union there is strength." If such a scheme could be put into successful operation, we would no longer be dependent upon favors from the Government, and future generations will "rise up and call us blessed." Let us have the Educational Convention and strike for a University!

[We most heartily approve of this suggestion, which is right in the line of the last paragraph of the editorial in the September number of the *Japan Evangelist*. We believe that the time is ripe for such a scheme of co-operation in the cause of Christian education in Japan — EDITOR.]

A REMARKABLE DEPARTURE.

THE officials and ministers of the Daijingu shrine of Ise have hitherto formed an association called the *Jingu Kyokai*. It is, perhaps, necessary to explain that the distinction between "officials" and "ministers" is very plainly marked in the *Shinto* cult, though it has no existence in other religions. The duties of the *Shinto* official (*shinkwan*) are purely ritual; they are limited to the performance of the rites and ceremonies prescribed by the cult. Upon the "minister" (*kyodo-shoku*) solely devolves the function of delivering homilies and conveying instruction in morals. According to his own theory the *Shinto* official does not pray: he merely submits petitions to heaven. He is a means of communication between the gods and men. For some time—more than a year, if we remember rightly—the heads of the *Jingu Kyokai* have advanced a theory that they are not a religious body and that *Shinto* is not a religion. It is merely a mechanism for keeping generation in touch with generation, and preserving the continuity of the nation's veneration for its ancestors. Such a contention sounds strange at first, but a subtle import underlies it. The Constitution declares liberty of conscience. No Japanese subject is under compulsion to embrace any form of religious creed. He may be a believer in anything he pleases, or a believer in nothing at all, provided only that his conduct is not regulated by tenets opposed to the preservation of law and order. Thus it follows that, if *Shinto* is a religion, no one in Japan need respect it or embrace it. But if *Shinto* is merely a cult embodying the principle of veneration for ancestors, and having for its chief function the performance of rites in memory of the divine ancestors of the empire's sovereigns, then every loyal Japanese subject is bound to support

it. Arguing in that manner, and setting forth, not obscurely, the tendency of their contention, the leaders of the *Jingu Kyokai* have applied to the Authorities for permission to reconstruct themselves into the *Jingu Hosaikai*, abandoning, at the same time, all title to be called a religious body and becoming a purely secular organization—a *zaidan hojin*, or economical body constituting a juridical person—exempt from the special form of official supervision to which all religious associations in Japan are subjected. The *Dai-Jingu* at Ise is the shrine of shrines. It is dedicated to Tenshoko Daijin, ancestress of the Emperors, and few Japanese tradesmen believe that they can hope for prosperity unless they preserve their connexion with the Shrine by direct or vicarious worship. That the officials and ministers of the Shrine should voluntarily abandon their claim to be called religionists, and should ask to be reduced to the rank of mere ritualists, is a remarkable incident. Moreover, the application has been granted by the Authorities. On the 2nd instant the *Jingu Kyokai* ceased to exist, and was replaced by the *Jingu Hosaikai* (reverential representation society of Jingu). There are never wanting persons who discover a mean motive in human actions. This change of basis is said to have been prompted by apprehension. The leaders of the *Jingu Kyokai* are supposed to have foreseen that their creed could not withstand the onset of Christianity reinforced by the privileges conferred on it when the Revised Treaties went into operation. So they have prudently withdrawn from the arena. We credit that explanation in so far as it attributes to the *Shinto* people a desire to place their cult beyond the impact of clashing creeds. *Shinto* can never hope to stand as a religion. But it may stand as the embodiment of a national sentiment. In choosing the latter

foundation, the *Dai Jingu* leaders have shown great astuteness.—*Japan Mail*.

NOTES.

We are glad to note the progress, albeit tardy, of the scheme to establish universities for women. The Peeresses' School will shortly establish a university department, a literature course being commenced this month. Mr. Iwamoto Zenji, the well-known authority on female education and principal of the Meiji Girls' School, is reported to be intending to create similar facilities for the university training of Japanese women in general. One can only regret that he has no longer his able and noble wife—Mrs. Kashi Iwamoto—beside him to assist in the furtherance of his plans. The schools now having the highest educational standard—in so far as female education is concerned—are the Kwasui Girls' School at Nagasaki, and the Kōbe Joshi Gaku-in. A close third is to be found in the Tōkyō Joshi Gaku-in, once the Sakurai Girls' School. We welcome any and every advance in this direction, for it is one of the glories of Japan's new régime that her women are at last finding and maintaining their proper status—no longer being relegated to the cheerless seclusion of the Confucian ethical system, once everywhere in vogue.—*The Orient*.

* * * *

Two reports made by committees to the Annual Conference of Baptist Missionaries were of such importance and general value as to warrant their being published in pamphlet form for wider circulation. One of these is a report upon a course of study of the vernacular, and may not unjustly be called the best, because it is the latest. It is a very careful and thorough discussion of methods of study from many points of view, and embodies the

opinions, not only of the committee (Revs. A. A. Bennett and C. K. Harrington and Mrs. Clara Sands Brand), but also of a large number of foreign and Japanese scholars. It costs only five *sen*. The other pamphlet includes the reports for 1897-9 of Rev. F. G. Harrington upon vernacular literature. These consist of very scholarly and practical descriptions and analyses of the best and most important tracts and pamphlets published. This pamphlet costs eight *sen*. Orders may be sent to either Rev. R. A. Thomson, Kobe, or Rev. C. H. D. Fisher, Tokyo.

* * * *

Rev. G. G. Hudson, of the Cumberland Presbyterian Mission, Osaka, has issued a very useful pamphlet, entitled *Kirisuto no Oshie*. It is a topical arrangement of "Christ's Teachings," and will undoubtedly prove to be a very handy weapon in the armory of the Christian worker. The teachings of Christ are given, in the words of the Lord himself, upon such topics as God, Man, Sin, Jesus Christ, Life, Jesus' Disciples, Ordinances, Biography and History. This excellent pamphlet of 174 pages will be sent free to any one who applies for a copy, and ought, therefore, to have a very wide circulation. Mr. Hudson certainly deserves the thanks of Christian workers in Japan for placing gratuitously at their disposal the fruit of his labor.

* * * *

The *Tetsugaku Zasshi* [Magazine of Philosophy] comments on the arrival from Europe of Mr. Tokiwai Tsurumatsu, who for the past fourteen years has been studying Sanscrit and other subjects in various parts of Europe. There are now in Japan in Buddhist ranks three very eminent Sanscrit scholars, Doctors Nanjō and Takakusu being the two others. It is to be

expected, says the *Tetsugaku Zasshi*, that new light will be thrown on Hindu philosophy and on Japanese Buddhism by the labours of these highly trained specialists.—*Japan Mail*.

* * * *

There are at present five Indian students in Tokyo. Two study at the Engineering College, Imperial University, two at the Technical School, and one is inspecting various factories. More students are expected to come over from India. The Imperial University has received a considerable number of letters from them making necessary inquiries.—*Y. C.*

* * * *

Count Takato Oki, who has been ill for a long time, died on the morning of the 27th Sept., in his sixty-eighth year. The deceased was a native of Saga and rendered distinguished services at the Restoration. He was Minister of Education and of Justice and also Chairman of the Privy Council. In 1884 he was made a Peer and was given the title of Count.—*Y. C.*

* * * *

We are glad to report that the Methodist Episcopal, Congregational and Baptist missions will hereafter co-operate with the Presbyterian missions in the publication of Sunday-School literature for general use.

* * * *

The promised statement of the attitude of the Aoyama Gakuin toward the anti-religious Instruction of the Minister of Education has not yet been furnished us: but we believe that the attitude is practically the same as that of the Doshisha.

* * * *

We must apologize for the misplacing of the illustrations of the Otaru Girls' School in the September issue. By the blunder of the binder they appeared opposite page 281; but they should have been inserted to face page 277.

* * * *

Rev. D. C. Greene, D.D., has published in the *Japan Times*, and also in pamphlet form, "The History of a Christian School," the Doshisha. It is a valuable contribution to the present discussion of educational topics.

PERSONALS.

[We shall be pleased to receive items for this column, which is intended to enable us to keep posted on the movements of our friends—Editor.]

Miss Moulton has returned from America and resumed her work in Ferris Seminary, Yokohama.

Miss Harriet M. Witherbee has been transferred from Yokohama to Himeji.

The following have recently returned from furloughs in the home land: Rev. D. R. McKenzie and family, Rev. W. B. McIlwaine and family, and Misses M. M. Rioch and Emma Williamson.

Miss Mary A. Greene, daughter of Rev. Dr. and Mrs. D. C. Greene, of Tokyo, graduated this summer from Radcliffe College, Cambridge, Mass, and is making her home with her parents at 22 Nakano Chō, Ichigaya.

Miss Nettie Craynon, of Kentucky, has come out as an independent missionary, and is living at present at the White House, 14 Tsukiji.

Rev. W. E. Hoy, the founder and former editor and proprietor of the

JAPAN EVANGELIST has received official information from his Board of his transfer to China. He is to be, we believe, the pioneer missionary to China of the Reformed Church in the United States. We sincerely regret the necessity of his removal from a field in which he has done such excellent work and is, by reason of experience, so well fitted to do even better work. But we have no doubt that in a country where asthma is not prevalent, he will greatly improve in health, and that he will find an abundant field for labor for his Lord.

Professor Ladd has been decorated by the Emperor of Japan with the Third Class Order of the Rising Sun. This recognition of distinguished scholastic attainments is wise, and does honour to Japan as well as to the Professor.—*Japan Mail*.

TABLE OF CONTENTS.

FRONTISPIECE.—Marchioness Oyama	—
THE NEW WOMAN IN JAPAN	287
HOME PREPARATION OF THE FOREIGN MISSIONARY.—By Rev. A. Oltmans	289
REV. MITSUYASU KOBAYASHI (with portrait) ..	293
JAPANESE LITERATURE	295
WOMAN'S DEPARTMENT (illustrated).—Conducted by Miss Annie S. Buzzell	297
WORLD'S W. C. T. U.—Conducted by Mrs. Carolyn E. Davidson	300
MISSION NOTES	304
GENERAL CONFERENCE	312
CHRISTIAN EDUCATION.—By Rev J. Soper ..	314
A REMARKABLE DEPARTURE	315
NOTES	316
PERSONALS	318

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H. I. H. PRINCESS SADA.

IN connexion with the celebration of the Emperor's Birthday this year, several Tokyo journals publish portraits of the lady to whom the Prince Imperial is engaged, namely, Princess Sada, third daughter of Prince Kujo. His Imperial Highness was born on the 31st of August, 1879, and has therefore completed his twentieth year. He came of age two years ago, eighteen being the age of maturity for princes, but according to the rules that apply to common-place mortals, he attains his majority next year. On the 31st of August, 1887, being then eight years old, the Prince was declared heir to the Throne, and on the 3rd of November, 1889—that is to say, on the Emperor's Birthday—he received the title of Prince Imperial (*Kotaishi*). The lady upon whom the Imperial choice has fallen is of the celebrated Fujiwara family, which has had the honour of giving many Empresses to Japan. Its renowned ancestor, Kamatari, in the seventh century, was instrumental in overthrowing the Soga family, and thus putting an end to the system of patriarchal government which threatened, at that epoch, to involve even the succession to the Throne. The representative of his family, seventeen generations later, was Tadamitsu, who combined in his own person the two highest

offices of State, that of Regent and that of Prime Minister. The ninth son of Tadamitsu was the founder of the Kujo family—Kujo Kanezane, who, in his turn, held the post of Regent—; and the present Prince Michitaka represents the twenty-ninth generation from Tadamitsu. Hence the Princess Sada, future empress of Japan, counts her lineage back forty-seven generations to Fujiwara Kamatari in the sixth century. Kamatari was of course a very blue-blooded noble in his own day, and could doubtless have shown a genealogical tree with its roots in the era of Jimmu. But as he first received the name of Fujiwara (wistaria plain) from the Emperor in recognition of his meritorious services, the Fujiwara are generally content to date their origin from his time, and, as the calculation gives them very nearly thirteen hundred years of antiquity, it should suffice. The Prince Imperial and the Princess Sada are cousins, the late Empress Dowager Eisho having been the sister of Princess Michitaka. The young lady has only completed her fifteenth year. To great personal attractions she adds the advantage of a robust physique.—*Japan Mail*.

[By the kindness of the *Kokumin Shimbun*, we are enabled to present this month, as supplements, pictures of His Imperial Highness, the Crown Prince, Haru no Miya, and Her Imperial Highness, the Imperial Princess Elect, Sada Ko; and we take pleasure in acknowledging with many thanks this courtesy on the part of our contemporary.—Editor.]

THE JAPANESE FAMILY.

By Rev. J. H. DeFOREST, D.D., Sendai.

AT last, after twenty years of earnest deliberation, and with much opposition, the important section of the new Civil Code concerning the Family came into operation on July 16th, 1898.

How does the Japanese Family differ from that of the West? Wherein consists its strong conserving power? What are its defects? What can be learned of Japanese customs and of ethics from this code? What is the bearing of these laws on foreigners and their families since the abolition of extritoriality? Japan now stands as the political equal of Western nations; has there been so great an advance in family life as to make Japan socially equal to Western societies? A brief study of one hundred and thirty pages of the new code will put us on the track of a reply to these questions.

It must be premised that the Family is a center of the moral power of the nation quite as much as is the Imperial House. In spite of glaring defects, the reverence for ancestors; the dread of the extinction of a house; the strong sentiment by which members of a Family are held together in mutual responsibility; and the noble devotion of wives to husbands and of children to parents; all have combined religiously and morally to conserve and develop the nation. It is the virtues of family life as well as the spirit of patriotism that have made it possible for Japan to adopt and assimilate so rapidly the fruits of Western civilization.

Now one of the first things that attracts attention in the new code is the use of words with meanings widely different from those we commonly attach to them. Take, for instance, the word *adoption*. With us its almost universal meaning is the taking of some child to bring up and

treat as one's own. It generally is an expression of benevolence going out in love of children. But it is comparatively rare in Western nations. You can hardly find one adopted boy in a college of five hundred students, or one in a town of three thousand people. How different here! The universal meaning here is the taking of a boy or full-grown man to be the husband of the daughter of the house to which he goes, or the taking of a girl or young woman to be the wife of the son in that house. Instead of benevolence it is business. Instead of taking in an orphan or destitute child to support, it is the taking of the children of prosperous parents, if possible, with a view to being supported by them later on in life, but especially with reference to the perpetuation of the family line. Hence in the Government schools and in the army are large numbers of adopted young men bearing the names of their future wives. Adoption has very important bearings on marriage, divorce, succession to heirship, and refers far more to adults than to children. It takes forty articles of ten pages to cover the laws on this one word, while marriage is treated in only twenty-eight articles of seven pages. The signal importance of this term comes out yet more clearly in the fact that the judicial dissolution of adoption is hedged in by almost precisely the same conditions as surround judicial divorce.

A concrete example will perhaps fix some of these facts better in mind:—A physician and his wife had no children, and his "house" that is, his family line, was threatened with extinction. So he adopted a bright lad of a good family in which were other sons, and sent him through the Middle, Higher and University courses. Meantime a beautiful girl was adopted from a suitable family wherein were other children left to maintain that line. After the young man's grad-

uation I was invited to perform the marriage ceremony for these two adopted children, and the delight of the father (?) was something extraordinary. "All my anxiety is now gone. I have established my house!" he exclaimed.

This is almost exactly as it was in Rome two thousand years ago:—"It might happen that a marriage was fruitless, or that a man saw all his sons go to the grave before him, and that the *pater familias* had thus to face the prospect of extinction of his family, and of his own descent to the tomb without posterity to make him blessed. To obviate so dire a misfortune he resorted to the practice of adoption". That foreigners do not do this now is a surprise to Japanese who hear it for the first time. A Japanese gentleman, a great admirer of Washington once inquired of me;—"Why did Washington permit the extinction of his house? Why did he not adopt some young man of good family and so save his line?" He felt that our first President had almost failed in his moral obligations by neglecting this seemingly important step. No one can understand the Japanese Family unless he is familiar with the deep aversion to the extinction of a house and the means of averting it by adoption even of men and women, or of a whole family.

It is highly probable that adoption in Japan will decrease as it has done in the West. That there is a kind of natural dislike of it is shown from the familiar proverb that if a young man has a peck of beans, he'd better not become an adopted son. (*Isshō no mame wo motaba yōshi ni wa naranu.*) Since the same forces that undermined it in the West are at work now in Japan, it is hardly rash to expect that similar results will appear. The incoming of Christian thought will gradually replace the custom of ancestral worship with the more rational

worship of the One Father, and will strengthen the love of true and pure Family lines, while lines arbitrarily continued by the borrowing of outside blood will fail to be regarded as true lines. The growing sense of personality, and the introduction of wills into the new code, will tend towards the same result.

Marriage here differs from that of Western nations. Here it is simply a contract in which a man goes to the bride's house and takes her name almost as easily as the bride goes to his house to take his name. But it is an affair not of two individuals so much as of two families, and it is surrounded by customs that have even more strength than the new laws. The consent of parents is essential, but the code has wisely put a limit to parental authority by allowing the man of thirty and the woman of twenty-five to marry regardless of the parents' consent. Hence the vast majority of marriages is that of minors and is under parental control. Marriage "takes effect upon its notification to the registrar by the parties concerned and two witnesses". The wording of this law suggests that there are marriages that don't *take effect*. This is just the difference between a Japanese marriage and one in the West. Here the ceremonial marriage takes place with no reference whatever to its legality. The families concerned celebrate the occasion openly and the young couple live together as man and wife until it is convenient to have it "take effect", and then the public office is notified that such and such persons are husband and wife, which notification constitutes the legal marriage. We foreigners are always deceiving ourselves by thinking that if the ceremony is open and society recognizes the pair as married, it must be legal. There are large numbers in every considerable town who pass as husband and wife yet have no legal status whatever as such.

Even among the Christians and also among evangelists are some who are in this *dōkyū* (living together) condition, and it never occurs to the uninitiated foreign missionary that such are not truly married. I was called on to attend the funeral of a Christian sixty years old, and learned that "his wife" had a different name. She too is a Christian. On inquiring into the matter, I found they were so related to their respective houses that they could not easily be legally married, and so had only taken the first step—ceremonial marriage. I recently asked a young man, a member of the church, if he had had his wife registered as his, and he replied with regrets that, though he had tried again and again, he could not get his relative who was head of the house to consent. In another family there were two children, a boy and a girl. The boy, of course, was expected to become the head of the house, while the girl was engaged to the heir of another house. Everything was satisfactory, but the death of the brother threw this engagement into confusion, for it left his sister as the only dependence of the house for the perpetuation of the line. To let her go as was agreed upon would be the extinction of her house. Every effort was therefore made to induce the intended husband to give up his house in favor of his brothers, and enter her house as heir, and take her name. Though both parties were excellently adapted to each other by long acquaintance, and were over the legal age, he refused to leave his house, and her parents stubbornly declined to let their only child go to another house even though she were of age. They tried to make her accept another man, but she was true to her first love. So at last, after prolonged consultations and vast annoyances and months of waiting, she was *lent* to the man to whom she was engaged, and the ceremonial wedding was

celebrated with much publicity. There has been no legal marriage, and will not be until a child is born, which will legally belong to her house. By giving up this child to become the heir of her house the way will be open for registration as husband and wife, and this with the consent, much longed for, of her parents.

Any one who inquires will find a large proportion of these marriages. I met, not long since, a woman "divorced", and unwilling to live with the man who beat her and tore out her hair. "If he did such things", said I, "why don't you get a judicial divorce?" And the reply was, "O, but we were never legally married." "How long have you lived together", I inquired. "Eleven years". "Then you have children?" "Yes, one girl eleven years old". When I replied, "I'm sorry the little girl must grow up an illegitimate child", she said, "O no, we had her registered as the daughter of her grand-mother. She's all right".

A man once introduced to several Christians and to me a woman as his wife, but he was only living with her, while his true wife and two children lived in another house.

These things should be thoroughly known by missionaries and pastors and evangelists. The little Church of Japan must not fail to give positive light on the sacredness of marriage. One of the great duties resting on Christians is to make the ceremonial and legal marriages one and the same thing, not two very different things. And this can be done simply by having the register of the one who goes to the other's house changed on the same day (or before) the marriage ceremony takes place.

Concubinage comes next. It is one of the "burning problems" of new Japan. It must be said to the glory of this people that polygamy never has been established. Concubinage, however, has had a limited and rather

honorable place. It was both an emolument of rank and in cases of childless parents a safe-guard of the family line. Now it so happened that the incoming of Western civilization caught the upper classes entangled in this system. The living heads to-day of some of the noblest houses in the Empire, from the throne down, are not the children of the legal wife, but of concubines. But it would be as cruel and unjust to lay this up against Japan as it would be to besmatter Old Testament heroes for like actions. It cannot be denied, however, that with the greater light that has come to Japan, this sin, instead of being checked, has spread. For with the abolition of class privileges and the incoming of one law for all, wealthy farmers and merchants, who were formerly forbidden this luxury, have to a considerable extent gone into the concubine business. So that the evil cannot be remedied in a day. It took eight years of discussion to bring about the abolition of torture and to establish open courts of justice, for which splendid action Western nations have rewarded Japan with equal treaties. But concubinage is a more stubborn evil. Enlightened Japan knows, however, that this evil must go if she is to become the social equal of Western peoples, and we are glad to say the good fight has already begun. The year of '98 will be memorable in the moral history of modern Japan as the one in which the forward movement against concubinage was earnestly taken up. The press had long and serious articles well calculated to arouse something of a national conscience. The great and popular Fukuzawa, materialist and utilitarian as he is in his philosophy, is a most powerful champion of the purity of the home. His witty and cutting words have gone all through the land, affirming that female education is wholly inadequate to reform society, and that the main root of social evils

lies in concubinage and the corrupting *geisha*. No matter where it cuts, he puts his whole soul in the affirmation that the axe must be laid at the root-evil.*

The great difficulty Japan has to deal with is the continuity of the Imperial Line. Conservatives like Mr. Otsuki Fumihiko feel that the time has come to openly oppose Christianity on the ground that it insists on monogamy, and the success of this teaching would imperil the Imperial Line. The recent strangely intolerant regulations of the Educational Department aimed at Christian schools are freely supposed to be owing to this conservative fear of monogamic teachings. We have the greatest admiration for this unique Imperial Line and also the deepest sympathy with those who are full of longings to retain it. We pray that it may remain unbroken for ages to come. The world's history will be the richer for one such fact. But we do not believe the monogamic principle would imperil the Line nearly so much as the attempt to continue it by methods that the growing conscience of the people and of the whole civilized world cannot approve.

But this is not the place to call attention to the moral awakening that is coming over Japan, only as it is necessary to understand this significant fact, that the framers of the new family law, though themselves to some extent having mixed families, refused to have the word *concubine* in the new laws, just as the framers of our constitution would not allow the word *slavery* to disfigure a document so full of liberty, although some of the signers were slave holders. This is a very great advance on the Confucian ethics of the Tokugawa period.

* Mr. Fukuzawa's little pamphlet, *Ukiyo Dan* (5 sen) should be read by all who can read Japanese.

Although the code does not recognize concubines, it has to provide for their results by recognizing two kinds of illegitimate children, and by leaving the door widely open for them to acquire legitimacy. The children of concubines are called "natural children of a married man", the other kind being children of an unmarried man. Either kind of father can give his natural child a status in his family by simply acknowledging the child at the registrar's office. But the concubine's child can only inherit one half as much as the legitimate child. Natural children here, as in the West, are legitimated by the subsequent marriage of the parents.

As to the serious matter of divorce, the law offers little or no resistance to it, the first and almost universal method being by consent:—"The husband and wife may effect a divorce by mutual consent". In this quiet manner, the woman goes back into her former family leaving the children with the father, or, in case the adopted man is divorced, he withdraws to his former home, the children belonging by right to the mother, that is, to the house in which they were born and registered.

The second method is called judicial divorce, and may be resorted to in case either party refuses the more quiet settlement. That the wife can apply to the courts for divorce is a large advance in the recognition of woman's rights, but it is a rare woman who would thus publicly proceed against her husband. The legal causes for divorce are very much like those of Western states with the one notable exception that, in case of adultery, the woman alone can be divorced. It will be a great social gain towards purity when Japan's laws recognize the same standard of chastity for the man as for the woman.

As to the effect of these new laws upon foreigners residing in Japan,

marriage and divorce are governed by the law of the husband's country. Generally speaking, "family relations, and rights and duties arising therefrom, are governed by the law of the nationality of the persons concerned." But in case a foreigner is adopted by a Japanese as his son-in-law, and becomes head of the house, the effect of such a marriage is governed by Japanese law. Thus it appears that these laws have no especial bearing on foreigners, unless the alien becomes a naturalized citizen, or marries into a Japanese house.

On the whole this code gives the outside world an intelligible view of family institutions in Japan. To those acquainted with feudal times, it shows a considerable emancipation of minors and women, and a diminution of parental authority which used, in theory and often in practice, to be despotic. The determined avoidance of the term *concubine* paves the way for the complete abolition of the custom. The provision, however, that makes it easy for a man and woman to live together without legal marriage, and that puts marriage on the level of a contract that can be broken by mutual consent, that, in short, regards marriage and divorce mainly as affairs that concern only the families directly concerned, is not strong enough to stand the strain of modern social transitions and a high civilization. Japan has the worst record of all the civilized nations of the earth for its amazing proportion of divorces, and the next worst is Christian United States, with its annual record of 30,000 divorces in a population of 70,000,000. This rate is justly regarded as a peril to domestic institutions. But Japan's 40,000,000 have 110,000 divorces, or seven times as many as we have. What this shows may be left for Japan's consideration and action, in which she has the profound sympathy of all who know the almost infinite difficulties and perplexities that sur-

round the problems of marriage and divorce.

Note.—Those interested in the study of this question will find a most valuable essay on it by Mr. J.H. Gubbins of H.B.M.'s Legation in Japan, in his translation of the Civil Code of Japan, Part II.

SCHOOL WORK UNDER THE NEW REGULATIONS.*

THE regulations for schools interfere with Christian educational work in two ways:—(1) a private school, unless it is recognised as a substitute for a public school, is not permitted to admit a child of school age which has not graduated from a public primary school; (2) it is forbidden to give religious instruction or perform religious ceremonies at "schools whose curricula are regulated by law," even outside the regular course of instruction. Thus Christian primary schools are entirely put an end to, since, unless they are recognised as substitutes for public schools, they cannot receive children (except in a few cases such as schools for paupers); and, if they are recognised as substitute schools, they cannot teach Christianity even outside of school hours; and schools for young men must either give up their Christian character or forfeit their status as Middle schools. The only educational work (in general education) left untouched is that of kindergartens and higher schools for young women. It should also be noticed that the avowed principle on which the prohibition of religious instruction is based would consistently lead to the prohibition of religious instruction in all schools for young people, since it is declared to be "essential from the point of view of educational administration that general education should be independent of

religion", so that, if the spirit of this "Instruction" continues to prevail, it will not be strange if the rule is given much wider scope sooner or later.

It will perhaps tend to clearness to consider the working of these regulations under the two heads of (1) Primary schools, and (2) Middle schools.

PRIMARY SCHOOLS. To prevent misunderstanding among people in our home lands, it needs to be made plain that the Christian primary schools, even when recognised as substitutes for public schools, have in no way or manner received financial aid from the government; they have simply been recognised as doing work equivalent to the public schools and thus have been allowed to receive children of school age. In the rapidly growing cities, where the provision of public schools had not kept pace with the growing demand, they have done a good work, and the fact that elementary instruction in Christianity was given outside of the regular school hours in them has not hindered them from attracting a very considerable number of children. Apparently this kind of work will have to come to an end under the present regulations, even though a few months of grace are given before they are put into full force. I have not myself had intimate acquaintance with the work of these "substitute" schools, and, if they have so taken the place of public schools in any localities as to delay the setting up of regular public schools in those places and to put any constraint upon the people there to send their children to these Christian schools, it may be that it has been a mistake to conduct them in this way, as none of us would wish to have people subjected to any sort of constraint in this direction. I cannot say whether there has been any thing of this kind, but it certainly to our Western ideas seems unnecessary and unreasonable to forbid children of

* Abstract of a paper read by the Rev. D. W. Learned, Ph. D., at the Regular Meeting of the Missionary Association of Central Japan, held in Osaka, October 10th, 1899.

school age to attend such private schools as their parents may wish to send them to. As the school regulations provide for minute government supervision of *all* private schools, it would seem as if parents might properly have the right to send their children to any school which they preferred, and if any school which was found to be doing such work as met the needs of young children were allowed to receive all children whose parents chose to send them to it, (just as all properly conducted kindergartens are now allowed to receive children under school age), there would be no need for the Christian schools to come into the Government system and thus there would be no excuse for refusing them the right to teach religion. To compel all young children to receive their education in a public school seems to us unjust and unwise; it must be confessed, however, that it seems to be the settled policy of this country, and, if so, it *may* be that it will be wisest for the missions to withdraw from primary educational work.

MIDDLE SCHOOLS: These differ from the primary schools in the important respect that no young men are obliged by law to attend schools of this grade, and that people are free to establish private schools. The regulations do not therefore prevent Christians from founding as many schools for young men as they please, but, by refusing to Christian schools the status of Middle schools, they place their students (or rather their graduates) under very serious disabilities. Such young men, however thorough their course of study has been, have no scholastic standing, and, though theoretically they are permitted to enter the higher Government institutions by examination, it is understood that practically they have little or no chance of admission. It is therefore misleading to say, as has been done, that the regulations do

not hinder Christians from having schools; they do hinder them very greatly by placing their students at a very serious disadvantage. If in some state in America all higher education were carried on in Government institutions, and if things were so arranged that young men who had studied at a Roman Catholic school were refused admittance to these higher institutions, there can be no doubt that all unprejudiced people would regard it as unjust, and the injustice would not be lessened by telling the Roman Catholics that they were free to found as many *academies* as they wished.

If no private schools were recognised as Middle schools, and a virtual monopoly of admission to the higher institutions were given to graduates of Government Middle schools, it would be oppressive and unwise, but at least there would be the merit of consistency. Now, however, that recognition is given to private schools which follow the Middle school course, it seems to be most partial and unfair to give or withhold this recognition according to the religious or non-religious character of the school. These Christian schools ask for no help and no favor from the Government; they only ask to have the same recognition that is by law given to other private schools doing the same work. It is like the case of colleges in America which admit students without examination from accredited preparatory schools; if this is done for any schools, plainly fairness demands that it be done for all schools of the proper grade without distinction as to religion. Far more is this the case when, as here, it is practically impossible for students to enter the higher institutions from schools which are not recognised.

The unreasonableness of this policy may be seen still more clearly by considering the case of three students, all from private schools of the same grade. The first learned Christianity

while in the school at the students' Y. M. C. A.; the second learned it at a Christian boarding house; and the third in the school itself; the first and second are recognised as graduates of the Middle school grade and can go on to the University; the third is an outcast in the educational world and has no opportunity of further study in college or university; his Christianity has fatally contaminated him because he got it in a school. Is not this superlatively unreasonable and unjust? What does it matter whether the student got his teaching in religion at a boarding-house or in the classrooms of the school? To insist on the exclusion of religious influences entirely from students during the years of study would at least be intelligible, but to discriminate against students because they studied religion in class-rooms of a school or attended religious services in a school seems the very height of unreason. Of course it may be said that the essential thing is that in the case supposed the student was *obliged* to receive religious instruction and attend religious services, whereas in other schools he was at liberty to attend such or not as he pleased, so that it may be said that these regulations are designed to protect the freedom of students in religious matters. But a sufficient reply is that attendance at these Christian schools is of itself entirely voluntary; there are numerous non-religious Middle schools in all parts of the country, and no young man goes to a Christian school except from the free choice of himself or his parents. Thus the religious teaching in these schools is from the nature of the case necessarily in reality voluntary. The fact that a school has received recognition as a Middle school all of whose boarding students live in a boarding-house where religious teaching and worship are required shows the absurdity of the regulations. In fact the more one examines these regula-

tions as they are expounded and enforced, the more difficult it becomes to see any sense or reason in them. The only charitable explanation I can think of for them is that the authorities, having taken the wise position that the national schools, supported with public funds, should be non-religious, fell into the mistake of thinking that private schools recognised as equivalent to the public Middle schools were thereby a part of the national system and must therefore be non-religious. It however surely needs no arguments to show that this is a fallacy, as much as it would be to argue that, because a state university is properly non-sectarian, therefore every school which is recognised as competent to prepare students for it must likewise be unconnected with any denomination.

It may, however, perhaps be said that after all the regulations are not so very bad as long as they allow full opportunity for optional and voluntary instruction in religion, and that it would be wisest to make the most of such methods of teaching religion rather than to give up the government recognition. It is true that there is something to be said for making classes in the Bible voluntary, but it is one thing to do this as the wisest way of teaching religion, and quite another thing to make a pledge not to recognise the existence of God in any way in the school, and not to use the mighty motive-power of true religion in that training of character which is the true education. To enter into such an engagement and to remove religion from the official life of the school is a putting of Christianity into the rear, a hanging of the flag out at the back door, which cannot fail to act disastrously upon the true prosperity of the school. In such a school Christianity will have no lawful place and will be only tolerated on condition that it is kept well in the background; the tendency will be almost irresistible

to drop it entirely even from optional and voluntary classes. This point might be argued at much length, but it seems unnecessary to do so in view of the fact that we are so thoroughly agreed on this point.

* * * *

[In this connection we append the following clipping, and merely add that the number is very large of primary schools which have been compelled in different parts of the Empire to close up or sacrifice their religious principles, and that hundreds, perhaps thousands, of children have thus been deprived of elementary school privileges.—Editor.]

The *Mainichi Shimbun* enumerates several private schools for the children of the poor which have been obliged to close their doors in consequence of the action taken by the Department of Education. These schools had obtained official recognition as primary schools, and they supplied education for the children of parents who are too poor to pay the fees required at public primary schools but are nevertheless required by law to procure education of a fixed standard for their sons. It is scarcely necessary to say that the schools which have been obliged to close their doors were supported by Christian charity; namely, the Poor School of Choyenji-dani in the Ushigōine District of Tokyo; the Poor School of Samegahashi in the Yotsuya District; the Poor School of Shinano-machi, also in Yotsuya District; and the Airen-gakusha of Shinami in the Shiba District. These Schools had to choose between closing their doors or abolishing all religious instruction and religious exercises from their courses; had to choose, in fact, between conscience and expediency.—*Japan Mail*.

The Tokyo Savings Bank has inaugurated several new systems of thrift, including a species of old-age pensions, annual allowances for study, and marriage settlements.—*Japan Mail*.

THE EDUCATIONAL CRISIS.

BRIEF as has been the history of Christian education in Japan, three periods may already be distinguished.

I.—The Period of Public Favor.

During this period the mission schools were exceedingly prosperous and influential. They sprang up on every hand, and it was only necessary to announce the time and place where students could apply for entrance to secure an abundance of pupils. The opportunity to learn the English language and to enjoy personal intercourse with foreigners was the tempting prize that brought scores of young men to the missionaries for education. The complete absence of official regulation and the abundant patronage they enjoyed left the Christian educators free to choose whatever courses of study they deemed best fitted to produce the intellectual development they coveted for their pupils.

II.—The Period of Reaction.

In common with all other Christian work, and for the most part on account of the same causes, the mission schools experienced a serious decline early in the present decade. Local causes aggravated this decline here and there, but it was really a part of the anti-foreign movement that swept over the country. However, it was natural that the managers of these schools should consider what was to be done to retain their hold on their constituency and to attract the patronage of the public. Various changes were accordingly made. Partly as a result of these changes, but chiefly again because of a wider cause, the recession of the anti-foreign wave, this period gave way to the next.

III.—The Period of Recovery.

In the statistical table of Mr. Loomis for 1895, with the exception of the Congregational mission, under which the figures for the Doshisha seem to be included, not a single mission is credited with pupils to the number of two hundred. In 1897, there were four missions whose pupils exceeded that number, while the total excess over figure of '95 was 458, an addition of more than one third to the number of that year. This shows how the tide was turning.

But there is an important difference between the mission schools in the first period and in the last. As Dr. Takakusu states it; "Religious schools were wont to have a character all their own, but of late years they have changed so as to resemble government schools as much as possible." * To venture a general statement, subject to exceptions, the original mission school curriculum was constructed with a view to qualifying the graduate for further thought and study. With that idea very great emphasis was laid upon the study of the English language, so that he might read the literature of the world with ease and understanding. Necessarily, many departments of knowledge were slighted or omitted in the course itself.

The government schools, on the contrary, seemed to aim at teaching the pupil something of almost every branch. Naturally, outside critics thought this education open to the danger of lacking in depth what it gained in breadth. English had in it a prominent place, but not enough time was given even to it to furnish the graduate with a ready intellectual tool for further independent work. Whatever may be the real advantages of these two systems, the mission schools, in order to obtain government recognition, found themselves obliged

to adopt the government curriculum. They thus entered upon quite a new path of educational policy.

But now they find themselves face to face with a stone wall, the Instruction of the Minister of State for Education. The path they have entered stops here. To vary the figure, they have paid the price, the modification of their curricula, but the goods can not be delivered.

What now? Which way shall we turn? What shall we do after next spring, when the full force of this Instruction is to be felt? Is there any way to secure to our schools a future, and to Christian education its proper share in the intellectual development of the Japanese people? Or has it now received its death blow, and have we only to ease its lingering agonies and to prepare for it a proper burial?

It is not the purpose of this paper to attempt an answer to these questions, but only to point out that they must be answered, and that every missionary in Japan is directly concerned in finding the right solution. Further, that they can not be answered without consultation, and that therefore the motion of Dr. Soper in the EVANGELIST ought to be carried, and the first Educational Convention of the Protestant Missionaries in Japan ought to be convened without delay. It seems to the writer that the Tokyo brethren should call a meeting and make the necessary arrangements, that the place should be the capital, and that the most suitable time would be the holidays, when school work will be suspended. To be sure, the time between the appearance of this number of the JAPAN EVANGELIST and the holidays is too short to allow of the most thorough preparation, but much can be done in reaching an understanding and in planning further work.

Merely as a preliminary suggestion, the following subjects are offered:—

* Monthly Summary of the Religious Press, *Japan Mail*.

A symposium of experiences as to the effect of the Private School Regulations upon Christian Primary and Middle Schools, both for boys and for girls.

What is the ideal curriculum for a mission school?

How far can this ideal be carried out in practice?

How do present mission school curricula compare with those of a decade ago, and what is the effect of the change?

To make out complete directory of those of the Christian schools, especially of Middle School grade.

What probability is there that the Instruction will be repealed?

What are the opportunities for further study open to a graduate of an unrecognized mission school?

Is there room in Japan for a high class Christian college or university?

If so, how can such a school be secured?

Is it desirable to organize an Educational Society among the Protestant missionaries in Japan, to secure co-operation henceforth?

If so, to take steps for such an organization.

ALBERTUS PIETERS.

[We desired to carry out the suggestion of Mr. Pieters that the Educational Convention be called by the Tokyo brethren; but we did not have an opportunity to consult all before going to press. But Dr. Soper, who made some suggestions on this subject in our October number, now writes as follows: "I move that there be an Educational Convention of Missionaries in the Union Church, Tsukiji, January 2 and 3, 1900, to consider the future of Mission Schools in Japan, as well as the need of a Christian University." This motion we take pleasure in seconding, to bring it before our readers. We also make bold to request that all who are interested in this movement at once make known to us whether or not they can attend this Convention; and that if they have any amendments to this motion or any further suggestions, they 'speak out' at once.—Editor.]

Human's Department.

Conducted by Miss ANNIE S. BUZZELL.

CEREMONIAL JAPAN.

JAPAN is most decidedly ceremonious and ceremonial. To a new comer from unconventional America, the countless bowings that seem to accompany every act are almost overwhelming; but one soon becomes accustomed to them, and must learn not to be too stiff-necked. This ceremonious politeness of the Japanese is not always from kindness of heart or a desire to put others at

their ease, but because it is Japanese custom, and has been the custom from time immemorial. But, if we tell you some of the ceremonies of Japan, those through which the people must pass on their way from the cradle to the grave, you will hardly wonder that they are somewhat ceremonious.

These ceremonies begin before the little life makes its entrance into the

world, by the ceremonial purification of the room in which the baby eyes are first to behold the light. The first bath is prepared by ceremony, the hot water being cooled by water poured into it from a dipper made of cocoanut, as this is supposed to make the body strong. Then the picture or image of a tiger's head is reflected into it, to make it efficacious to drive the devil from the spirit of the child. The tiger, being the king of beasts, ought to be able to overcome even the natural depravity of humanity. Then there is the first night festival, the third night festival, and the seventh night festival, when the little one receives its name. These are not religious ceremonies, but sometime during the first week one member of the family goes to the nearest lake or river, and worships there, praying for the health of the child and the restoration of the mother. On the twenty-first day one goes to the temple and worships, and a little later, on the twenty-ninth day, if a boy, and the thirty-seventh, if a girl, the child is carried to the temple, and consecrated to the gods. When the boy is one hundred and ten days old, or the girl one hundred and one, there is the ceremony of first eating rice. The baby is not expected to eat, but there must be the ceremony. When the boy is five years old, he puts on his first *hakama*, and there is a ceremony. When the girl is seven, she exchanges the narrow belt for a real *obi*, and there must be a ceremony for that. So through the years it goes, until it would not be strange if life grew to seem only one long ceremony with not much of real meaning in it, or all of meaning that there is hidden away in the heart, where no one could ever suspect its existence.

The two greatest ceremonies, of course, are those of marriage and funeral. Of these, especially, we want to write, for they are the ones

that we, as Christians, wish to make full of meaning and power in this land where they seem to mean so much, and yet, in reality, mean so little. Because ages and ages ago, when the first betrothal was consummated in Japan, when one of the gods asked a beautiful goddess to become his wife, she answered, "You must ask my father," even until now the marriages are arranged by parents or guardians, and the young people are expected to do as their elders say in regard to the matter. This is, no doubt, one reason why that which ought to mean so much really means so little. Whether the young man wants his bride very much or not, when the appointed time for her to come to his home arrives, he must appear to be very anxious for her to come quickly, and even sends messengers after her three or four times; while, on the other hand, no matter how anxious the bride may be to enter her new home, she must delay her starting, hours even, beyond the appointed time. When she does leave her home at last, the house is thoroughly swept, as though a funeral procession had left its gates, as a sign that she is forever dead to that house. In the old times, before the *jinrikisha* superseded the *kago*, she used to be carried as a dead body was carried, backwards. How much meaning can we see in such a custom, when we count the multitude who, in a short time, return to the homes they have left? And the pledge they make over the *sake* cups, the three times three, how much can that bind them, heart to heart, to be true to one another until death? Is it any wonder that one who sees a Christian wedding for the first time, exclaims, "There is some real meaning in that. How different from our old way!" The customary Japanese wedding is not in any way connected with religion. Two young people take the most important step of their whole

life just for their convenience or that of their families, with no prayer for Divine aid in the keeping of the vows by which they bind themselves. As the Christian ideal of a home is very different from anything they have ever known, so the meaning of the marriage vow is far deeper and fuller and more binding. To impress this upon the hearts of the contracting parties, as well as upon those who listen, we should use every power we have to make every wedding ceremony with which we have anything to do as solemn and impressive as is possible, emphasizing in everything the fact that it is before God these vows are taken, and before God they must be kept inviolate.

But the wedding ceremony does not present the difficulties that the funeral ceremony does, for the Japanese wedding is not religious, while the funeral is; hence there is more temptation at the latter to mix things somewhat, and much less of a real understanding of the meaning, and there is manifest very little of the solemnity, which we always feel to be inseparable with the occasion when the body from which the soul has fled is placed in the silent grave to await the trump of the resurrection morn. This lack of solemnity and apparent absence of deep feeling is due, no doubt, to the Japanese custom of hiding their feelings where no one shall be troubled by them; and they can hardly understand why it often seems so revolting to us, and we feel, when we have returned from a funeral, that we must shrink from the very thought of attending another. But should we not rather try with all the influence we have, to make the burial service so impressive and sublime that it will teach all who hear it of the importance of *life*, the solemnity of *death*, the necessity of salvation, and the hope of the resurrection?

What does a Buddhist ceremony teach? How can it teach anything when it is in words that only the priests can understand? A man dies, and his body is prepared for burial. As he will soon become a *hotoke*, his head is shaved like a priest's, and his body robed in a white shroud. His wife and children follow him to the cemetery, where the priests chant and read and pray in an unknown tongue, all the exercises being mingled with weird music. The relatives and friends burn incense before the coffin, bowing low in worship to the departed spirit. Then, in the midst of bustle and confusion, while the mourners, with smiling faces, greet those who are present, thanking them for coming and apologizing for the trouble they have caused, the coffin is lowered into its narrow resting-place, each relative throws in a handful of dirt, then the hole is rapidly filled by the workmen; the work of decomposition goes on, and gradually, as the body wastes into decay, the departed one becomes a *hotoke*, or pure spirit. His name has been inscribed upon a tablet, and this with his picture is placed in the most prominent position in the best room in the house. All the gifts that friends have brought are arranged around it, offerings of food and flowers are placed in front of it, incense is kept constantly burning, and the lamps never go out for forty-nine days, the period it requires for the body to "become not" and the soul to become a real *hotoke*. Every seventh day the priest comes, and the family gathers in front of the tablet and picture, while he reads unintelligible words from the sacred writings of Buddha, and tells them just how much of the body has decomposed up to that time. The forty-ninth day he declares it all gone, and the tablet is placed in the *butsu-dan*, among those of the ancestors, and all signs of death are

cleared away, But the house is considered polluted for one hundred days, and during that time no member of the family can go to any temple, though the grave must be visited every seventh day. The grave ought to be well cared for always, for it is considered almost of more importance in Japan to serve the dead well than the living. Some specially filial sons have built huts near the graveyard where their parents were buried, and stayed there in frequent fasting and privation for as long as three years. What an opportunity we have at a Christian funeral to teach of the value of the present life, and of hope beyond the grave!

There is another part of the ceremonies of Japan that it may be profitable to notice, namely, those connected with the festival days, of which there are so many, but not all of them religious festivals. New Year's Day is anticipated on the evening before by the *toshitori*, or ceremony of "taking a year," when each family gathers together, has a feast, the members congratulating each other on seeing the close of another year. The god called *Toshitokujin*, is sometimes worshipped. On New Year's morning, it is the custom to rise early to greet the sunrise. This may be because the Emperor goes into his eastern garden between four and five o'clock on New Year's morning, and worships toward the heaven and the earth, the four directions, and the tombs of the Imperial ancestors, praying the protection of the All-powerful for his people during the year just opened, that the land may be free from earthquakes, pestilence, or calamity of any kind through all the year. Some bodies of Christians in Japan have an early meeting at their churches on New Year's morning.

The third of January is *Genshi Sai*, the beginning festival of the year,

and on January thirtieth is *Komei Sai*, the anniversary of the death of the last Emperor. These days are national holidays, but are not generally observed as ceremonial days. But the next in order is *Kigensetsu*, February eleventh, the great national birthday, when the present dynasty came into power, and the history [?] of the Japanese Empire began. On that day there is a ceremony in all schools.

March twenty-first is *Shunki Korei Sai*, the spring festival, and September twenty-third *Shuki Korei Sai*, the fall festival for the worship of all deceased Emperors. On these days there is a ceremony in the Imperial palace. They are national holidays, but otherwise no general attention seems to be given them.

April third is kept as a holiday, as it was the day that Jinmu Tenno, the first of the present line of Emperors, ascended the throne, but there is no special ceremony.

October seventeenth is a holiday, *Kanname Sai*, the day the Emperor, or some one of the Imperial family as his substitute, goes to the Shrine at Ise to worship at the tombs of his ancestors, in thanksgiving for the harvest. November third is observed in all the schools and government offices with an elaborate ceremony, for it is the birthday of the reigning Emperor.

The last regular festival of the year is *Niname Sai*, the twenty-third of November. This is a thanksgiving festival. Early in the morning the new rice is offered up to the gods, and in the evening the Emperor partakes of it for the first time.

The *Shokon Sai*, is a Shinto military festival, but generally observed. It is sometimes in the fall, and sometimes in the spring, and is held in honor of the dead soldiers, like the American Decoration Day.

Doubtless there are some of these festivals that could be observed

profitably, loyally and safely by a Christian ceremony, in a way that would be the first steps toward fixing Christian principles more firmly in

the relations which our Christians must sustain toward their country and national institutions.



Conducted by MRS. COROLYN E. DAVIDSON.

"We know that the law might do much, now left undone, to raise the moral tone of society, and render vice difficult."

FRANCES E. WILLARD.

ANNUAL REPORT.

FOREIGN AUXILIARY W. C. T. U. 1898-99.

TO attempt to tabulate the results of the past year of work as done by our For. Aux. W. C. T. U., is necessarily to give a very bare outline in many of the Departments, much of the best effort of the year having been put into foundation work which does not appear in such reports as meet the eye. Progress there has been along several lines, particularly in the amount and quality of literature published; and the membership list shows an increase of twenty-two over last year. We have regretted the absence of our President, Miss Denton, from the city during the greater part of the year, but were happy in having her place so ably filled by our Vice-Pres., Mrs. Davidson.

The Florence Crittenton Home has been established in excellent quarters, and has taken permanent form and shape, proving itself a centre for many

lines of helpful activity. Of what it has meant to the Temp. cause in general to have a White Ribbon Missionary resident here to give her full time and thought to the work is hard to express, and it is little to say that the work accomplished by Mrs. Large during the past year has exceeded even the expectations of the many friends of temperance work who hoped so much from the appointment of last year. The faithful pioneer work done by Miss Parrish has been followed up to practical results, and new ground prepared for aggressive work in the near future. The Department of "Mothers' Meetings" has become a practical reality during the year, and these meetings, with the special Temp. meetings held in the various churches, have been the means of arousing much interest among the women attending and has added very

materially to the list of members in the Auxiliaries of Tokyo and the other places visited.

Of the 19 Dept's now in operation, 15 have sent reports, the majority of which are full of encouragement. Even those which report little or no practical results, yet show that it is lack of time rather than of interest that has prevented those in charge from carrying out their plans for advancement. In the Dept's of "Unfermented Wine" and "Sabbath Observance" excellent tracts have been published during the year which have proved the means of awakening much interest among church members on those important subjects.

Dr. Kelsey reports for the Dep't of "Health and Physical Culture," that a tract is in course of preparation which she hopes soon to have published. Miss Parmelee in her Dept. of "Food Reform" reports a gratifying growth of interest in this subject among the Japanese, one of whom is undertaking the publication of some Food Reform literature during the coming year.

The Department of "Press Work" shows a good record. From Mrs. Davidson's report we learn that in addition to the Department in the EVANGELIST in which she has had some article of general interest published each month, there have been, through Mrs. Large and her interpreter, upwards of 150 short articles sent out to a number of newspapers including five dailies, the *Gokyo*, *Kirisutokyo Shimibun*, the *Woman's Herald* and the *Kuni no Hikari*. How much this has helped in the diffusion of Temperance thought over the Land it would be hard to estimate.

The work among "Railroad and Postmen" is still in its infancy, is the report from this Dept: but several new members have been gained recently, and Miss Gillett is hopeful for the future of this branch of the work which certainly has a wide field of usefulness open to it.

Turning to the "Work among Foreigners" under Mrs. Van Petten's direction, we find very practical work has been done, for although no regular Society has been formed in Yokohama, the Ladies there have pledged themselves to raise *yen* 100 to assist in starting the work in the children's dep't of the "Ji-ai-kwan"—also to support two children there, and this has been faithfully done.

Mrs. Large, writing of the "Literature Dep't," says, "The report of the literature committee can be given in a few words," but we find these few words mean a great deal in the way of providing just the right kind of literature for effective distribution as an aid to Temperance work. Five tracts have been issued during the year, the first issue of each being 2,000. One of these has reached 1,000. A tract for the "Social Purity" Dep't is now in press, and a second edition of a very helpful tract for Mothers, entitled "O Hana San's Baby," prepared by Dr. Stevens—also a number of leaflets suitable for children are in course of preparation.

In summing up the reports for the year we feel that gratitude to the Father of all Mercies should be first in our thoughts, that He has opened to us so many doors, straightened so many crooked places, and prospered us as a Society in our going out and our coming in. True there yet remains "much land to be possessed"—true too, there has been at times much of disappointment, much to dishearten; nevertheless, with strong faith in the final triumph of the cause in which we are enlisted, let us go on to another year of greater effort taking courage in the thought that though our numbers may be few, yet "*one, with God*" gives us at any time the majority needed for that victory over evil for which we daily work and pray.

M. ABBIE VEAZEY,
Rec. Secy.

At the annual meeting of the Foreign Auxiliary, a committee appointed for the purpose drew up the following resolution:—

“Whereas: We have learned from the daily papers that that bane of many lands—the saloon—is now in our midst under the name of ‘Beer Hall,’ and so great is the patronage these are receiving, that plans are being laid for increasing the number at present in operation.

“Resolved that we, the Foreign Auxiliary W. C. T. U., request the National Temperance League when in Annual Convention, to consider the advisability of memorializing the Government, with a view to the enactment of such laws as will make a business so destructive to manhood, morals, and the comfort of the home, impossible. Signed on behalf of the For-Aux.

COROLYN E. DAVIDSON.

ELIZA SPENCER LARGE.

JENNIE K. McCAULEY.”

This resolution was presented to the National Temperance League at its Convention. Members of the Convention expressed sympathy with the idea embodied in the Resolution, that an attempt should be made to prevent the increase of Beer Saloons in Japan, and it was unanimously decided that a Committee of five gentlemen be appointed to consult as to what should be done in regard to petitioning the Government to check, as far as possible, the advance of this evil. The Convention thought that the time has come for Temperance Societies to announce publicly their sentiments in this matter. Dr. Soper stated that the saloon near Shinbashi carried on business for several days under the sign “*Bier Hall*,” and although it was soon changed to “*Beer Hall*,” he thought the first name might be considered the more appropriate for such a place.

A short remonstrance from the For. Aux. W. C. T. U., setting forth at greater length than could be done in

a resolution, the evil that might result from allowing even Beer Halls to be opened in the cities, was presented at the October Executive Committee Meeting of the Nat. W. C. T. U. It was adopted unanimously as expressing the views of each member, and ordered printed in the principal Tokyo daily newspapers and in the *Woman's Herald*, and the *Kuni no Hikari*. Thanks are due to several Tokyo newspapers for kindly publishing articles on Temperance that have been sent in to them. This remonstrance is to be sent to the branches of the Nat. W. C. T. U. formed in various parts of Japan, with the request to each society to petition the Governor of its province to prevent the entrance of Beer Halls into the part of the country under his control.

The following resolution is soon to go out to those having control of the several railroads in Japan:—

“Whereas: A considerable proportion of the travelling public are subjected to discomfort amounting oftentimes to actual suffering where tobacco smoking is permitted in railway carriages,

“Resolved, that we the members of the Foreign Auxiliary of the National W. C. T. U., earnestly request the railway authorities to provide a non-smoking Second and Third class carriage on each train and also to make some arrangement by which these carriages can be easily recognized.”

Those who have been interested in watching the progress of the *Woman's Herald* since it became fully the organ of the Nat. W. C. T. U. will be rejoiced to hear that it is now running on a self-supporting basis, and under the present editorship is promising to become a bright, interesting, thoroughly temperance periodical. Beginning with the Christmas number, the magazine will appear in a new cover.

An apology is due Mr. Pruett, who handed in the following communication for publication in our corner of

the JAPAN EVANGELIST. It was mislaid and only appeared in time for this number:—

"A few days ago, I visited the famous temple, Zenkoji, at Nagano. Before the train reached the Nagano station, a Buddhist priest entered a car and at once began to lecture the passengers, many of whom stood while they reverently listened to his *sekkyo*. First, he said he was the representative of the only true religion; then, that he was going to make an appeal to them to help him in his religious propaganda; finally, that he was very poor and not able to buy a sufficient amount of tobacco and *sake* (whiskey) for his own use. This appeal resulted in his receiving a contribution of not less than fifty *sen*. Having fleeced his flock, he repeated the Namu Amida

Butsu—"I adore thee O, eterna Buddha"—one hundred times, bid farewell to his generous sympathizers and went out—perhaps to the nearest grogshop."

Mrs. Large of No. 6B Tsukiji wishes to announce that the "Y" almanacs for 1900 have arrived, and can now be had by those wishing them. Price fifty *sen* each, postage additional.

To those who have ordered copies of Dr. Steven's tract to mothers, it must be said, that "O Hana San's Baby" is lost. No trace can be found of it, since it was shipped from the printers in Okayama last July. After some further search, if it can not be recovered, a new edition will be printed and all orders filled as rapidly as possible.



RESCUE WORK IN NAGOYA.

[The following letter to Mrs. Large from Rev. U. G. Murphy, of Nagoya, has been sent in for publication. We gladly make room for it, and feel confident that, if this important case must be appealed to the Court of Cassation, contributions will be forthcoming to meet the expenses of such a course. This appears to be truly a test case, the result of which will be watched with the deepest interest.—Editor.]

"OUR test case is just now on hand. The public hearing has been set for the 15th. Nov.; but, as the girl is still in the prostitute quarters and under the keeper's hand, we have asked for a temporary sentence, granting to the girl liberty to go home until the case is decided. But, though our request has been granted, the keeper refuses to obey the order of the court; and, owing to a prefectural law that forbids the police to allow a girl outside of certain limits without the permission of the keeper, *the police refuse to enforce the order*. A more serious question has not been raised since the promulgation

of the Constitution, as here we have a prefecture, or the police force of it, in rebellion against the Civil Code, as of course the court pays no attention to any prefectural law that violates the spirit of the Code.

"The keepers [of houses of prostitution] met in a *temple* [God save the mark!] yesterday (Oct. 29) and great excitement prevails among them. They have employed two lawyers; and to-day their request that the temporary order be suspended was rejected, and a new order sent down which will be served to-morrow, again commanding the keeper to send the girl away until the case can be settled in court. I knew, of course, that the Civil Code and the police rules of every *Fu* and *Ken* conflict; but our lawyer did not wish to take the case as a test case of law, but rather demand that the keeper be compelled to release the plaintiff for reasons assigned, viz: adult age (above 20); parents' contract; the unlawfulness of depriving one of

liberty by civil power; private contract. But no sooner had the case gotten in court than the other side put their foot right into it by relying on the police rules to keep them out of the power of the court. So now the police and the court have about as big a case on hand as we. The court is mad; the police, including State Superintendent, are mad; and, of course, the keepers are mad and lying awake nights besides!

"The keeper in his reply to our plea in court said, that, *should we win, he and all others of like occupation would suffer financial loss, and many would have to cease business, as the poor slaves above 20 will nearly all go.* Of course, this will not weigh much before court, but it shows that my contention is right, that the girls are unwilling slaves.

"Another objection was filed by the other side to-day against the temporary order and will be heard on the 10th. They are doing every thing possible to gain time, and, it is reported, have made an appeal to the craftsmen throughout the country to assist. We are prepared to take the case to the Court of Appeals here, but beyond that I can not go, as I have already

spent much money on the case, and must still see it through here. I did not know just how it would come out, so went into it alone financially; hence, if it is necessary to go to the Court of Cassation, some one else must furnish the funds, as I am now actually too close to the end of my finances for comfort.

[We would suggest that pledges of financial assistance be made either to Mr. Murphy or to Mrs. Large.—Editor.]

"The girl has shown a spirit of firmness that is simply marvelous. We can not meet her, no one can but her old father; and she knows very little of what is going on; but she has stopped her trade and simply stays in her room, refusing to eat any thing from the keeper. We send her a lunch by her old father.

"I am afraid that the opposition will spoil the case by simply complying with the girl's demand before the day of trial and letting her go: they are talking of doing this, as of two disasters they consider this the less. For when we win—and win we must, if Japan's Code is any good—the rules controlling prostitution will be nullified for the whole country. Pray for us."

Mission Notes.

METHODIST EPISCOPAL MISSION.

[Extracts from *Tidings*.]

HAKODATE.—NUMADATE.

IN the story of the Gospels it is frequently stated that Christ went about the *villages* preaching the truth of his kingdom and healing divers diseases. This village work has

always been an important element in the history of Christian propagandism. Many of the greatest triumphs of the cross have been won in country towns, whose revivals have frequently become

centres of power from which have radiated streams of influence permeating great cities and revolutionizing whole nations. Missionaries should not overlook the opportunities which now await us on all sides for just such kind of work in Japan. The cities are important, to be sure, and it is only right that we should endeavor to win to Christ men and women of social standing and intellectual culture; but, like the great Teacher and Healer we must not forget the villages and quiet country places whose weary men and women toiling for food in the sweat of their brows are waiting with so much soul hunger for the Bread of Life. To their fainting hearts and cheerless homes the message of Christ will mean so much in the way of comfort and joy.

We are having some interesting results of this work in the Hakodate District and are now planning for more aggressive effort in the future. On August 24, assisted by Rev. Y. Honda and the pastors of the Hirosaki and Aomori churches, we dedicated a new Church at Numadate, a country village 18 miles from Hirosaki down the banks of the beautiful Iwaki river. Most of the journey was made in a *basha*, a very "wobbly" disagreeable kind of a conveyance, without spring or cushion, drawn by a half-starved pony, driven by a semi-civilized *betto* and subject to various mishaps and serious accidents. Once on this occasion, when returning late at night, "the crazy thing" upset on the muddy side of the road near a rice field surrounded by a deep ditch into whose slimy stagnant waters we were suddenly and ignominiously precipitated. The moon never looked down upon a sorrier trio than on brothers Honda, Inuma and myself, when upon struggling to reach *terra firma* and recovering our baggage, we began to wring out our broadcloth and scour our linen. My Japanese friends possessed their souls

in such wonderful patience during the trying ordeal that there was nothing else to do but to join in their hearty laugh over what otherwise would have been a just cause for an outburst of righteous indignation against the careless driver.

The following is a brief sketch of the work which has taken place in Numadate through the influence of three young men, who, while attending a private school in Hirosaki, were converted to God in our church here. One of the members of the Numadate church writes as follows:—

"Some 8 or 9 years ago when Mr. T. Ito, accompanied by Mr. Saito and Mr. Takahashi, returned from Hirosaki, he told our people for the first time about Christianity and also about the great temperance work going on in the world. At first our village was greatly shocked at these young men and many were bitterly opposed to their earnest words. Especially Mr. Ito's father, for he and all the people were devout Buddhists. At last their temperate habits, kind acts and loving patient hearts attracted their friends and acquaintances who gradually became greatly interested in the teachings of Christianity. This was the very first seed of the precious Gospel ever sown in our quiet village. Next year Mr. Ito organized a temperance society which was greatly needed, for strong drink had always been the curse of our people, and this evil devil Buddhism had never been able to cast out. Many signed the pledge and then at once began to enquire more fully about salvation. At that time in Goshogawara, a village 5 or 6 miles away, there was a Methodist preacher called Mr. Fujita, whom we requested to come and show us the 'Way of Life' more fully. Although he was stone-blind and had to walk all the way, yet he most gladly came even in midwinter through great snow banks and cold winds, picking his way along with his stick, always wearing

a bright smile on his earnest face. His words were greatly blessed and hungry souls were fed. In the Spring of that same year in Mr. S. Saito's home, seventeen men, mostly heads of families, were baptized by our Presiding Elder, Rev. J. W. Wadman. Shortly afterwards these men's wives and others were taken into the church, and thus the work has gone gradually on with class and prayer meetings as well as a good Sunday-School for the children.

"From the first there was much difficulty about a place in which to hold our meetings, for we had no suitable building at all. At last Mr. S. Saito, who had prayed much about this matter, decided that we must build a church, and for this purpose he himself gave a piece of land as well as a good contribution. Unfortunately about this time he took sick with consumption and we all had very sad faces. From his dying bed he, however, helped along the good work and encouraged less earnest brothers and sisters. Alas! alas! Mr. Saito was taken to his everlasting rest before he saw the new church fully completed. When Mr. Draper visited him in his dying hour he said: 'I am so glad that God has given me the joy of salvation and privilege to be his dear child.' A short time after this, having settled all his family matters, he called his wife and children around his bedside, offered an earnest prayer, spoke many encouraging words and laid his hands upon them with his parting. The whole village as well as neighboring villages were greatly impressed with this beautiful Christian death, the first one we had ever witnessed. Truly, truly, 'Blessed are the dead who die in the Lord and their works do follow them'; for all were deeply stirred to hasten the completion of the new church so as to fulfil the dying man's wish and prayer. At last the building was completed last August and dedicated to God with

tears of joy and praises to our Heavenly Father."

The new church, a plain neat structure with a seating capacity of upwards of 80 people, has been built without any Mission help and wholly by the Numadate people themselves. It was dedicated free of debt.

Since last writing Miss Bessie Alexander, whose coming means so much to her brother's home, has safely arrived in Hirosaki and has been given a hearty reception not only by the missionaries but the Japanese as well. A week ago a formal welcome-meeting was held in the church and was unusually well attended and most responsive in its expression of welcome to our new friend and fellow-worker. The work on the new parsonage is progressing nicely, and we hope to see brother Alexander quite settled in it some time before Christmas.

J. W. WADMAN.

MRS. UME SEGAWA.

On the afternoon of Sept. 30th was held at the Jo Gakko Chapel, Aoyama, one of the most impressive memorial services we have ever witnessed. It was in memory of Mrs. Segawa (formerly known as Yamaguchi Ume San), wife of the Japanese Consul, Mr. Asanoshin Segawa, at Hankow, China. Miss Yamaguchi was one of the first pupils in Kaigan Jo Gakko, Tsukiji, eighteen years ago. Her teacher of that day recalled her as the bright, happy girl of the class, who never gave the teacher any trouble, but always did her work well. Later she was one of the most talented pupils at the Aoyama Jo Gakko, and won the confidence of all with whom she came in contact. She was specially skilful in music. In her work as Bible woman and helper at Sendai and at Kanda, she performed service at once so free, so faithful, so winning as to make labor with her a charm to her

sisters, and of great good to the work. Combined with great force of character was that mildness, that cheery way, lightness of heart, that made her especially lovely. Tho naturally subdued and even solemn in company, she exerted over her friends a wide and lasting influence for good. It was in the Bible School at Yokohama that she seemed to develop into such strength of character, and to so impress those about her as to the source of her strength. Her room-mate there for two years says: "Oh, I tell you she was true to her friends, and she had such a strong character. I know one thing about her, that is, her strong and unchangeable earnest faith came through much communion with her Father, and by studying the word of God every day."

Touching this portion of O Ume San's life, one of her associate teachers says:

"For a year before her marrying she was associated with me in the school work. During that time her quiet faithful discharge of her duties, and the extraordinary neatness with which everything was done impressed me specially. One of the lessons her life has taught me is the beauty of faithfulness in the every-day details of life.

"During the spring of 1898, at a consecration service in the school, Miss Simons spoke more freely than I had ever heard her before of her own experience, and urged those present to give their whole lives to His service. None responded so promptly and freely as O Ume San; and alone in the Chapel after the meeting was over, she knelt in prayer until the surrender was made and the victory won."

Her teachers, her fellow students, her associate workers, all unite in the statement that the one apparent all-absorbing desire and prayer of her life was that her old parents might be brought to love her Jesus. For this she lived, prayed, wrote letters, plead-

ed. So far as we know, she never knew that her prayers had been answered; but the sequel will show. Married in 1898 to Consul Segawa, she went with him Nov. 11th to Hankow, where she exerted a great influence in her new surroundings, and made not only upon her own countrymen but upon resident foreigners a deep impression. Her letters to intimate friends are full of enthusiastic expressions of joy over her delightful home, her worthy, loving husband, the opportunities for doing good in her new life, and of desire to be a holy woman. "May this little woman be His holy vessel!" she says.

But her domestic felicity was destined to be all too short. On May 18th God gave to Mr. and Mrs. Segawa a bright little daughter. Ten short days she knew a mother's joy, and then on May 28th she "fell on sleep." She was suddenly stricken beyond the help of any medical skill. On May 29th a great throng of people gathered to lay her to rest in the cemetery at Hankow, and true mourners were many and of many nations.

We are in the girls' chapel at Aoyama. A large company is present, among whom are the parents, the husband, and the little daughter, of the devoted wife and mother. The Rev. Y. Honda has charge, and many take part in the memorial exercises. Miss Vail, Mrs. Hiraoka, Rev. W. Ishikawa and Consul Segawa make addresses. The tribute of the bereft husband to the work of that wife will never be forgotten. Mr. and Mrs. Cowen, Miss C. H. Spencer, and Rev. D. S. Spencer furnish appropriate music. And then appears the answer to the prayers of that faithful daughter and wife, when the parents, Mr. Masao Yamaguchi and Mrs. Koto Yamaguchi, Consul Segawa, and the little babe, Shizu, were consecrated to God in Holy baptism. We do not remember ever to have seen the culminating forces of a faithful life so portrayed

in a single hour. This may be counted as one of the natural results of our Christian School work.

D. S. S.

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CHURCH MISSIONARY SOCIETY.

[Extracts from the *Japan Quarterly*.]

SAPPORO.

I HAVE just finished my first all-round trip to the Ainu and Japanese churches in this—the Sapporo district—for this year. It has been a blessed time and one feels greatly rejoiced to think of what has been and is still being done in the various places. It was particularly pleasing to note the widely spreading influence of Miss Bryant at Piratori first, and then in the villages around. The girls and young women are coming out cleaner and better dressed than they used to and they are certainly growing in self-respect, while all the people who have any thing to do with her speak of her with affections their friend and helper. They have such confidence in her as a nurse also that they not only come themselves and bring their babies and friends for medicine when ill, but sometimes they actually bring their sick horses too for her to doctor! But the best work is of course the spiritual part. The classes have been well attended, and the results are not only as above stated, but the scholars are growing in the knowledge of their God and Saviour. It was my privilege to baptize no less than twenty-four persons belonging to Piratori and Nina-kotan this time. The people are truly learning to value their religion, and every time I pass through their villages after a long absence, nothing will do but that I must stop to see and properly admire all the fat little babies born since my last visit, whom I must baptize! Besides these

there were also six persons (Ainu) baptized at Nikap. From this place I went on to Shibichari to preach, and to baptize three Japanese. Two of these did not appear, as a large family meeting had taken place the previous night and persuaded them—a husband and wife—not to join the Christians. They have not cut themselves clean away from us but ask to be allowed to come in later on! The other one was admitted to the Church.

In contrast to this moral cowardice it is pleasant to dwell upon the bravery of two Ainu, one in casting away his *inao* or idols and the other in standing his ground against strong drink because he was a Christian. Of this I wrote in a circular letter to home friends as follows:—"I have during my last two journeys to the Ainu taken with me a splendid young man, as general factotum. I greatly esteem him and look upon him as a son in the faith. His name is Arimakna and a more beautiful Christian man I think I have never seen. He is truly humble, earnestly sincere and as happy as the day is long. He has only been baptized some two years but the way he has grown in the Christian graces is simply wonderful. He is not only stalwart in the physical aspect, but also a giant in faith and Christian life. Only two weeks ago I sent him on a journey with an Ainu chief who lately became a Christian, to assist him in destroying his heathen symbols and fetishes called *Inao*. Well! as they were returning to Sapporo they met a very bad character who was quite intoxicated and who tried to force the new Christian to take some of the Ainu's greatest curse, strong drink. Arimakna told him and the people standing by how wrong it is to drink to excess and asked him to desist. This made the drunkard very angry and he called Arimakna all the bad names he could think of, some being very bad indeed. Arimakna is a fine stalwart fellow of nearly six feet and

as strong as a young horse. He could have settled that quarrel in a moment and knocked his opponent down with one blow of the fist had he been so minded, and less than 3 years ago would undoubtedly have done so. But he has now become a Christian gentleman and stood there perfectly calm and upright throughout it all and did not say so much as one word. When the air cleared, a Japanese who had been a silent spectator of the whole scene came to Arimakna and said: 'Whatever kind of Ainu are you? I do not believe there is another man of your race who would have put up with what you have now borne. You are a big man, and no coward, and your eye showed that you had no fear. What is the secret?' Arimakna replied: 'I have become a follower of Jesus Christ. I am a Christian. Christians may not quarrel and fight like the dogs about us, but they must stand quietly by the right and bear all for Christ their Master's sake. Christ was the secret of my patience and forbearance. A few weeks ago, before I knew Christ, I should have knocked that man down, but now, as a Christian, I may not act so for his sake. He is my example!' The Japanese replied that he had never heard the like and that if Christianity was like that then that religion is not bad; it was indeed the best he had ever heard of and it would be well for all to accept it. Within an hour, wonderful to relate, the drunkard came out voluntarily, knelt upon the bare earth, bowed his head, and apologized for what he had said and done! What a triumph! Christ conquered here. What a grand thing it would be if we were all able to preach as good a sermon as that which was acted by Arimakna. Do you wonder that I am proud of that young Ainu?

Arimakna was from quite early times a very earnest heathen and most devout in the practice of his

religion. He seems to have been a true seeker after light, truth, and God, and he has found them now. His father has been dead many years, and he, as the heir, has all the paraphernalia used in their ritual. He has promised them to me as he has no further use for them. He is now, as I think the incident given above shows, as earnest a Christian as he was formerly a devout heathen."

But of course all is not plain easy sailing; that is a thing to be thankful for. The Buddhists are now making efforts to get at the Ainu. Especially is this the case in the Volcano Bay district. At Usu they have got about thirty Ainu men to register themselves as Buddhists. This simply means, not conversion, but a paying of the Buddhist Temple taxes and offering *Omiki*. The so called converts keep their *inao* just the same, practice their own religion and rites in every detail, and adhere to their old superstitions *in toto*. It makes no difference to us at all for, at my last visit there, more people than ever came to the preaching.

On going to another place, Repungé, to preach, I found the hut I generally use for preaching services occupied by a bear! The owners had built him a large cage right in the middle of the hut and were bringing the beast up for a great bear-feast at the end of this year. The smell was anything but pleasant, so that I left the bear in full possession and held the service in another hut; and a grand service it was too. But in spite of all drawbacks the work is making real progress; aye, and progress it will.

J. BATCHELOR.

PIRATORI.

Perhaps some far away friends may like to hear a little of what has been going on in the Saru district of Ainu land lately. It is just twelve months since the appeal for help for the

sufferers by the terrible floods was published in the "Quarterly." Very many thanks to all those who have sent money to help us. During the long winter months we did indeed thank God often for sending such good help. For we needed it sorely. At first the Japanese government gave loans of money to be repaid in five years' time, but from January until about the end of March the people were in most cases without anything except the tiny stores of acorns which they had gathered and laid by in the autumn. Presently these too failed, and then we used to have over fifty women in a day who came many miles through deep snow over hill and plain and across rivers to get the few pints of rice we had to give each. For we were not able to give a great deal. All the rice had to be brought from the sea shore on sleighs or by pack horses, and latterly the starved horses grew too few and too weak to do much work. So our supplies were liable to run short soon and had to be taken care of. But with the spring hope grew again and the Government gave them more help, and now long since all has been busy, happy work in the gardens. How thankful we are for the good and early crops! Everything is good they say and much earlier than last year.

Lately we had our first Ainu Christian wedding in our little church. A very odd looking little bride with her new and fiercely curved tattooed moustache, and very shy too, though quite cool enough to answer clearly. She did not know when she was to be married until the very morning of the day, and then declared that if any of her friends knew she would not go. So only the two witnesses were present. Even her mother was not told. The bride started for church in, apparently, her every day dress and carrying a big baby on her back. This however was deposited with its rightful owner on the way and the

working dress taken off to show the neat new garment which had been put on underneath. After they were really married, the old dress was put on again, and he and she walked down the village without taking the slightest notice of each other.

In June we had some nice baptisms and I am glad indeed to be able to say that the seed *does* grow. Just now there is an outbreak of typhoid in Nina village, and several of the new Christians are ill. But with each of them I am sure that all is well. "Yes," said little fifteen year old Rotashmonuk, "I do remember, although I am lying in bed, yet I remember Jesus." And dear bright Mopi too, who was one of the first to be baptized and whose influence brought others in, as she lies ill now, knows certainly that God loves her. There is so little one can do for them when they are ill. The doctor comes, and if they can pay for it they have medicine. They lie there on the boards with only a piece of thin matting underneath. Perhaps with a *futon* covering, perhaps none, and are so good and patient. They greatly prize a tin of milk and think it the best of medicine.

We hope to have several girls ready for confirmation next month. But just now it is hard to induce them to leave their harvesting to come to the classes. Being really the "bread-winners," little is to be seen of them in summer. One has to wait for signs of growth very patiently, but small things tell that there truly is life and every now and then there is cause for cheer and praise. For one thing several women are quite regular attendants at church and come because they like to come, and say so. They learn slowly and forget very soon, but they really are learning, I believe.

E. M. BRYANT.

TOKYO.

"Princess Lodge," or "Things as they are."

People and things do not always appear from a cursory glance exactly what they are nor are we able to form a just opinion of them, without being brought into immediate contact with them. We can but speak of people as we find them, and things as they seem to be.

"Princess Lodge," as we are pleased to style it, is the Boarding-house for Young Ladies of the Upper Classes, started in Tokyo a year ago by Miss Carr and Miss Brownlow. It was opened in spite of the many prophesies that it would never answer, never come to anything, that the like had already been tried, that there were insurmountable difficulties in the way, and the house would soon have to be closed, &c. But it was also started in faith, with much earnest and believing prayer, in sure and certain hope of a speedy answer from the God who could honour the prayer of a Hezekiah, of an Asa, and of many another true and humbly believing servant of His.

"Princess Lodge" is so far away from our humble residence, that beyond every now and then paying a twenty minutes' call, or receiving one from Miss Carr, seeing her and her protégés at church, and hearing something about the work at our weekly prayer meeting, I had never had much opportunity of really knowing how things went on inside the beehive. Outside "Princess Lodge" kept up to its name; every thing from the Mistress to the little scullerymaid was spick and span, and there was no flaw to be found. It is true the neighbours complained that the smoke from the kitchen chimney got into their rooms and spoilt their work, and fell on the clothes hanging out to dry, but this is a way chimneys have of behaving. It is true also that a

thief, it is thought one who bore them malice for being foreigners, got in one evening and stole a valuable clock, which has not been recovered, but this is also a way thieves have of doing.—The real question is how did "Princess Lodge" keep up to its other name,—"Home and Boarding House for Young Ladies of the Upper Classes, conducted on Christian Principles?" You shall hear.

Mr. Buncombe had gone down from the Mountains to attend the "Summer School" for Japanese Workers in Arima, the Convention at St. Saviour's Church at Osaka, and on his way home our autumn Conference at Nagoya. My small daughter, myself and servants, were to return to Tokyo later. As our house had been shut up all the time we were away, I ventured to ask Miss Carr to take us in for a few days, as Miss Brownlow had not yet returned. This she kindly did while our house was being cleaned, and we stayed from Friday afternoon till Wednesday morning, and very sorry we were to find it our duty to return to our own house.

The impression made on me from the first was, that the whole air of the house was "Holiness to the Lord." Every thing was done in prayer and it seemed to me, as the days went on, that the Head of the house lived literally with her Bible in her hand, head and heart the whole day and a good part of the night. She was the first up in the morning to have a good hour or more with her Heavenly Father before the routine of the day began, and was the last to bed at night. At a quarter to seven the first set of girls went off to school; after breakfast came morning prayers in Japanese at which nine Japanese were present and ourselves. At this family gathering a hymn is sung, a portion of Scripture read and explained and brought home in a very personal way to the hearers, and prayer is made. It is impossible in a

short paper of this kind, to go into the details of each day's work. During the morning Miss Carr is preparing addresses either for nurses from the hospitals, who come in twos or threes as they can get out, to the number of twenty or more, or for talks with ladies or others who have either asked for teaching in their own homes, or who come to "Princess Lodge" with that object in view.

Later one of the young lady boarders, who has asked to be prepared for baptism, has a Scripture lesson in Japanese. In the afternoon of one of the days I was there, we went out to visit at the house of an officer in the police force, who had requested that his wife might receive instruction. He, his wife and sister were talked with and taught for about forty minutes. Soon after we got home a lady called; she came to know what day and hour she could come and be taught. A day was appointed and she came bringing her sister who was in a very unhappy state of mind,—both of them most anxious to learn at once the way of salvation.

Later on the younger ones have their Bible-reading with the matron in Japanese, and still later the elder ones have theirs with Miss Carr in English. A little time before I stayed at "Princess Lodge," a Christian doctor, who has a hospital not far off, begged Miss Carr to go on Sunday, take her "baby-organ," and teach at the hospital. A hymn was to be read and explained and the music taught to the nurses and patients, and then "would she please have a little talk with them."

Many had been the doubts I had heard expressed among even our own Missionaries with regard to the kind of work done at Princess Lodge, and I was surprised and delighted at the deep reality of the work I saw going on there from day to day, and I feel it a great privilege to have been allowed an insight into what promises

to become, under God's blessing, a great and increasing work.

The girls from Godless homes and surroundings are here under the immediate influence of the Gospel, and it seems to me that if the work among the girls only were being done, it would be a grand work; but that is not all, these go back to their homes from time to time, and cannot but carry with them the fragrance of the Gospel of truth. For instance, the girl who is being prepared for baptism took with her the message of Life to her father in the holidays; he now wants to hear and to know more and bids his daughter learn all she can about God and tell him. Others have said to Miss Carr: "We want to give a little present to a friend, what Christian book is there we could buy for that purpose?" And so in many untold and unlooked-for ways is the great truth being spread from that house.

Since I left, Miss Carr has had another request from a lady to be taught, who said she did not want English or amusement but simply to be taught the way of Salvation. This is another house opened as a direct answer to prayer.

EMILY J. BUNCOMBE.

* * * *

THE CHURCH OF CHRIST IN JAPAN.

THE twenty-second annual report of the Council of Missions co-operating with the Church of Christ in Japan is a very interesting document and contains many suggestive passages, of which we quote a few from here and there:—

Your committee would emphasize this thought of fostering a *spirit* of self-support among Japanese Christians; being confident that without the existence of this *spirit*, all measures of cutting off financial aid, of decreasing the number of Japanese

workers, or of narrowing the fields of labor will in the end, not only fail to secure the desired result, but will prove actually detrimental to the cause * * *

Mr. [H. K.] Miller emphasizes the importance of providing the evangelists with a comfortable living and of not grinding the face of the poor evangelist by reducing mission expenses, a thing which may easily be mistaken for self-support. The liberality of the native Christians must be developed.

The above facts have been gleaned from the materials in the hands of your committee. It will be observed that they answer only generally the question as to the use of money in mission schools. As a result however of a study of the correspondence before them the committee presents, in conclusion, the following:—

1. The largest item of expense is the salaries of the missionaries engaged in teaching; and the question is asked by some, could not the funds thus employed be spent to better purpose?

The amount of money thus expended is no doubt large; but such educational work is necessary. The great need of Japan is Christian homes; and the facts make it clear that the schools—especially the schools for girls—are making them. Besides this, a growing Christian constituency calls for Christian schools.

2. The scale of the salaries paid to teachers in mission schools is necessarily in most cases determined by the salaries paid to teachers in other schools throughout the empire.

3. It is the conviction of your committee that, if educational work is to be carried on, good salaries must be paid to at least a certain number of teachers, if competent ones are to be employed.

4. In some cases the salaries paid to teachers are not greater than those paid to evangelists in the same locality. This however is probably

not the rule; and the question may fairly be asked, Are not the evangelists underpaid?

The northern island, known as the Hokkaido, is in the formative period characteristic of recent colonization. People are scrambling for wealth but indifferent to religion. "Side by side with this general indifference, there is great activity on the part of the Buddhist priests; and temples are rapidly being built, so that the ties may be renewed which bound the colonists to Buddhism before they left the main land. A free and independent society gradually forming, not unprejudiced perhaps but as yet unfettered; distinctively Christian communities in various places; men less controlled by their superiors in farming colonies and military life than is elsewhere the case, and unquestionably freer from family and temple obligations; access to these limited only by the number of evangelists and the proportion of our faith; all these things invite us to effort. Every new immigrant, every mine, every new farm, every new fishery, every new railroad, presents a new missionary problem. There are communities of farmers assembled as tenants under large land owners, and of as many sects as their different native provinces. There are large soldier settlements—one of them fifteen miles in extent—where the colonists live by farming and are reserves in time of war. There are companies of fishermen brought over from the main island, and employed for the season during the herring and salmon runs. There are mining towns, and gangs of laborers working summer and winter grading the new railroads. In the midst of all this new life, villages become towns and towns cities." One can easily understand why the Rev. Geo. P. Pierson says, "It is the newest kind of a home mission field. You can fairly see evolution evolve."

Progress has been made in self-support. There are three self-supporting churches on this island. Growth in grace is evident. The signs of the times point to an era of revival.

In addition to work in his own field, the Rev. J. B. Porter has spent considerable time in visiting the whole field of the Naniwa Presbytery. Of some of the things which impressed him he writes thus :

"1. The value of railroads as an agency for spreading the gospel. This is especially noticeable in the Hokurikudo, in Wakayama and on the Kansai R. R. Towns along those lines that have long and stubbornly held out in their opposition to the gospel are now open to the truth, and present receptive faces to the preacher. There may be two reasons for this. The railway brings in a new population who are not bound to local temples; and many of the R.R. officials are either Christians or friendly to Christianity. Another reason is that a railway brings an air of progress into the town. Every one feels that he must brush the cobwebs out of his eyes, and try to keep up with the world or be left behind. So in the interests of progress he admits Christianity to his town.

2. A feeling of spiritual hunger seems to be on the increase. This is shown in the increased number of persons who came to seek personal information concerning Christianity and also in the way in which Christianity is becoming more popular in some communities where it was formerly opposed. The same feeling is seen in the way many complain of the growing immorality of the country and the utter inability of the forces at work in the country to remove such abuses, unless Christianity be such a power. There is also a confession on the part of many thinking men that a spiritual religion

is necessary for the best conception of moral principles.

3. There seem to be very few cases of open persecution of the faith. The only place where I found there had been persecution was at Daishoji; and there it has ceased with apologies to the evangelist for the way he had been treated.

4. The evangelists are usually earnest men and faithfully breaking the Bread of Life to their people."

Mr. Porter feels "deeply impressed with the belief that we are on the threshold of a forward move in the Lord's course in Japan."

The attention of the Council was called to a number of matters springing out of the relations of Christians to the other religions of Japan, and the following resolutions were adopted :—

Resolved 1. In view of the close connection of such matters with Christian life, that the missions forming this Council be recommended to exhort and warn the Christians regarding the sin and danger of contributing to temples and heathen festivals; and also that they make every effort to obtain Christian places of burial.

2. That the missions endeavor both in public and private to effect such a change in public sentiment as shall lead to the removal of the difficulties now existing.

When premature, or undertaken from improper motives, self-support may turn out to be the speediest method of ruining a work of fair promise. * * * The financial and other independence of the congregations is an ideal for progressive realization rather than for sudden attainment.

* * * *

GENERAL CONFERENCE.

Dear Editor :

I am glad to see in your issue of October the Programme of the Second General Conference of Protestant Missions in Japan to be held in 1900. I would like to make the further statement for the benefit of your readers that all the Papers, except those designated Devotional, will be followed by a free discussion within definite limits of time.

Secondly, that a second Programme will be issued later on containing in addition the names of the persons to whom the Addresses and Papers have been assigned. But this can only be done after the consent so to serve of all the persons has been obtained.

Having received personal inquiry upon both the above points, I give this information.

ALBERT OLTMAHS,
Chairman of Committee.

* * * *

THE LATE VEN-ARCHDEACON WARREN.

[Memorial and Resolution adopted at the Regular Meeting of the Missionary Association of Central Japan held in Osaka, October 10th, 1899.]

THE members of the Missionary Association of Central Japan, now met for the first time since one of its most-faithful and beloved members — the Venerable Archdeacon Warren — was, called from his Master's earthly service to his eternal reward, desire hereby to place on record our sense of the great loss we have sustained and the high esteem in which he was held among us.

A man of broad sympathies, endowed with executive ability, fluency of speech and social accomplishments, true in all the relations of life, full of the Holy Spirit and abounding in good works by word and deed, he had the sincere respect and affection of all. He was foremost in the founding of

this Association and its hearty supporter during the quarter-century of its existence. While we cannot but mourn our loss, we thank our Heavenly Father for the memory of a life so fruitfully devoted to the glory of God, the extension of His kingdom, and one so eminently conducive to peace, charity and good-will among mankind.

We desire to express our sympathy with his wife and the other members of his family in their bereavement, and with the Mission and Society with which he has been so long connected.

Resolved: That this minute be entered on the records of the Association, and that the Secretary be instructed to send a copy of the same to Mrs. Warren, one to Rev. C. T. Warren, one to the Honorary Secretary of the Church Missionary Society, and one for publication in the JAPAN EVANGELIST.

R. AUSTIN THOMSON,
Chairman of the Association.

H. LANING,
THOS. C. WINN, } Standing
J. H. SCOTT, } Committee.

NOTES.

Rev. Barclay F. Buxton's meetings for the deepening of spiritual life will be held in Tokyo in English at 3:30 p.m. and 7 p.m., Nov. 20-22, in the Union Church, Tsukiji, and in Japanese in the Y.M.C.A. Hall at 2:30 p.m. and 6:30 p.m., Nov. 23-26.

* * * *

The question of reforming the educational system is now attracting a great deal of attention. The time required of a Japanese student for completing his education is admitted to be altogether too long. He has to go through the primary school, the

middle school, the high school and the University, and he is generally approaching the age of thirty when a degree is conferred upon him. Considering the comparative precocity [?!] of Japanese, this is held to be an intolerable circumstance. Thus it is desired on all hands that the educational system be simplified and unified so as to enable the students to graduate from the University at an earlier age.—*The Far East*.

* * * *

Having left the Peeresses' School some time ago, Princess Sada Kujo, fiancée of H. I. H. the Crown Prince, is now studying at home under the tutorship of various professors including Miss Nobu Koda (musician), Mr. Ono (calligrapher), and Mr. Tanaka (French scholar).—*Japan Times*.

* * * *

Fleming H. Revell Company, of New York, Chicago and Toronto, have published "Fairy Tales from Far Japan." They are translated by Miss Ballard, of St. Hilda's Mission, Tokyo; and are illustrated by 47 engravings from Japanese originals. The book costs only 75 cents. As we have not seen the work, we can not speak from knowledge; but Mrs. Isabella Bird Bishop, in a Prefatory Note, commends "these charming tales to all who desire a glimpse into Japanese fairy lore."

* * * *

"Foundation Exercises in English Conversation and Composition" is the title of a work by Prof. C. M. Cady, of the Doshisha and the Kyoto Middle School and Prof. Y. H. Hachiya, of the 1st Osaka Middle School. The exercises of the book are based upon Æsop's Fables and are made up much in the fashion of the Gouin System. The principal theory of the plan is that "the ear is the natural door for

the entrance of language and therefore should be the first to be used and trained, then supplemented by the eye and hand." One is also reminded *very wisely* that "much committing to memory is absolutely necessary in acquiring any foreign language." The purpose is to teach the student of English to think as much as possible in English and to ask himself "how," "why," "what," "when," "where," etc., to impress the meaning of statements. Great emphasis is put upon the verbs by helping the student to "imagine vividly the different actions and scenes in the Fable." The advice of the authors to "make haste slowly" can not be too strongly commended. Finally, we are so pleased with the book, so far as we have examined it, that we intend to give it a trial in our own school work, and we are inclined to think that other teachers of English will find it quite useful. The book contains Japanized illustrations to make clearer each fable. It is published by Yoshioka & Co., Osaka, and sells at 45 *sen* a copy.

* * * *

Lafcadio Hearn has written another book on Japan. This one is entitled, "In Ghostly Japan," and is illustrated. It is published by Little, Brown & Co., Boston, and costs \$2.

"The American in Holland" is the title of the latest work by Rev. W. E. Griffis, D.D.; it is published by Houghton, Mifflin & Co., Boston.

We wish to acknowledge with thanks the receipt from the Presbyterian Mission Press, Shanghai, of a copy of "A Directory of Protestant Missionaries in China," compiled by Mr. Edward Evans. (Price, 50 cents). It may give some idea of the vastness of the work in that immense empire to state that the pamphlet contains the names and addresses of 2,818 missionaries (including wives of male missionaries), all classified under 58 different boards and branches. A com-

parison of these figures with the 692 Protestant missionaries (including wives), under 35 organizations, in Japan gives rise to various emotions.

PERSONALS.

[We shall be pleased to receive items for this column, which is intended to enable us to keep posted on the movements of our friends—Editor.]

Rev. W. E. Hoy has left for his new field of labor in China; but his family will remain a while in Sendai.

The new address of Rev. R. A. Thomson (Amer. Bapt. Miss. Union) is 45 Kita Machi, Nichome, Kobe; and this is also the address of Capt. Luke W. Bickel, of the Baptist mission schooner, *Fukuin Maru*.

Dr. S. H. Wainwright, of Kobe, has been absent four months in Hong-kong, from June to September, acting as pastor of the Union Church there, in response to the invitation of the Committee of Management, during the absence of the regular pastor, Rev. G. T. Williams.

Rev. J. C. C. Newton, D. D., of the M. E. Church, South, was expected to return this month, but has written that he will not return to Japan on account of the ill health of Mrs. Newton. Dr. Newton is about ready to publish a book entitled, "The Country, Court and People of Japan." Address, Nashville, Tenn. Rev. W. A. Davis will also remain permanently in America and has taken work in the Pacific Conference, California: address, Santa Rosa. Rev. W. E. Towson's home address is Nashville, Tenn.

The s.s. *Coptic*, which arrived at Yokohama Oct. 18, brought out a large number of missionaries for Japan, Korea, China and India. It is said that the missionary company, including children, numbered about forty. Among these were the following for Japan:—Miss Lavinia Mead

(returning from furlough) and Miss Gerda Paulson (new), Baptists, for Sendai; Rev. and Mrs. J. C. Worley (new) and Miss Ella Gardner (returning), of the Cumberland Presbyterian Mission; Miss M. Nivling (new), of the Presbyterian Mission North; Rev. P. A. Davey (new), and Miss C. E. Goodrich (new), of the Disciples' Mission; and for the American Episcopal Mission, Rev. J. C. Ambler and family (returning), to take charge of the work in Mie *Ken*, with residence at present in Osaka,—Revs. A. W. Cooke, J. A. Welbourne, H. St. G. Tucker and Miss C. J. Neely, (all new) for Tokyo,—Rev. J. J. Chapman, (new), for Osaka,—Miss A. T. Wall (new), for Aomori. Rev. R. W. Andrews and wife, American Episcopal, are temporarily residing at 33 Tsukiji, Tokyo. Rev. S. C. Partridge, of Wuchang, China, has been elected Bishop of the Kyoto Diocese (American Episcopal).

Mr. and Mrs. Gurney Binford reached Japan on the 23rd Oct. per s.s. *Empress of India*, and will be in charge of the work of the Friends' Mission in Mito. By the same steamer came Rev. C. M. Warren, the new English teacher for the Doshisha, Kyoto.

The s.s. *China*, leaving Yokohama on the 14th Oct. carried away Miss M. L. Paterson, (S. P. G.), of Matsumoto, and Dr. and Mrs. D. B. McCartee, of Tokyo. A large company, not only from the Presbyterian mission, but from other missions, and many Japanese, gathered to bid farewell to Dr. and Mrs. McCartee and to honor them for their long and faithful service in China and Japan. Some idea of the varied attainments and labors of this Oriental veteran may be gained from Mr. R. S. Miller's sketch in the JAPAN EVANGELIST of November, 1898. Dr. and Mrs. McCartee have returned permanently to America for a well earned retirement from the active cares of life, and a quiet home with their adopted daughter. Their

address is "Care Mr. Esada Silva, 1924 Taylor St., San Francisco."

The following home addresses are taken from the M. E. monthly, "Tidings": Dr. H. W. Swartz, 312 Cherry St., Syracuse, N.Y.; Rev. J. G. Cleveland, 118 University Ave. Delaware, Ohio; Mrs. J. W. Wadman, 119 Oxford St., N. Cambridge, Mass.; Prof. J. O. Spencer, 237 South Fifth Ave., Mr. Vernon, N. Y. It is also stated that Rev. I. H. Correll will not return to Japan, but has asked for a transfer to the United States.

We have learned with great sorrow of the prolonged illness of Mr. Kazutaka Ito, a most earnest Christian and temperance worker. He has been confined in the Red Cross Hospital, but is improving, so that it is hoped that he will soon be fully restored to health.

The many friends of Rev. and Mrs. Geo. W. Taft will regret to hear that, on account of an accident to one of the children, their return to Japan is postponed. The little boy is improving, but will not be able to travel before spring.

Mrs. H. H. Coates and children left on the 3rd Nov. for Vancouver, which is her home. Mr. Coates, however, will stay here till January and then go home around by Europe.

Rev. W. K. Azbill, formerly a missionary here of the "Disciples," and now a resident of Honolulu, is editor of a department called "Echoes of Religious Thought" in *Austin's Hawaiian Weekly*. He is also proprietor of the Queen Hotel.

Hon. Taro Ando has been elected President of the Tokyo Young Men's Christian Association.

Mr. and Mrs. Wm. Bishop, of Paris, Texas, have come out to Japan as independent missionaries and will remain at 14 Tsukiji, Tokyo, for a while.

Rev. J. W. Doughty and family, (Presbyterian), have returned from furlough in America.

One of the most interesting delegates to the International Congregational Council was the Rev. T. Miyagawa, of Japan. It is a significant fact that the first Congregational missionary was sent out from Boston in 1869, and now a native Japanese comes to that city to a denominational council, after serving his church in Osaka for twenty years. Mr. Miyagawa is said to be most popular and powerful preacher in Japan.—*Public Opinion*.

OBITUARY.

Elder W. C. Grainger, Superintendent of the Seventh Day Adventist Mission, died Oct. 31 at his home in Shiba, Tokyo. The funeral services were held on Nov. 2 and were conducted by Mr. E. Snodgrass. Elder Grainger came to Japan in the fall of 1896. We extend our condolences to the bereaved family and friends.

TABLE OF CONTENTS.

ILLUSTRATED SUPPLEMENTS—H. I. H. Prince	
Haru and H. I. H. Princess Sada	—
H. I. H. PRINCESS SADA	319
THE JAPANESE FAMILY.—By Rev. J. H. De	
Forest, D. D.	320
SCHOOL WORK UNDER THE NEW REGULATIONS.—By Rev. D. W. Learned, Ph. D. .	
THE EDUCATIONAL CRISIS.—By Rev. A. Pieters.	328
WOMAN'S DEPARTMENT— Conducted by Miss	
Annie S. Buzzell	330
WORLD'S W. C. T. U.— Conducted by Mrs.	
Corolyn E. Davidson	334
RESCUE WORK IN NAGOYA.—By Rev. U. G.	
Murphy.	337
MISSION NOTES.....	338
NOTES	349
PERSONALS	351
OBITUARY	352

The Japan Evangelist.

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No. 12.

EDITORIAL.

AS this issue is the last of the year and the sixth under the present management, it is a fitting time to indulge in a few reflections. We are very grateful for the kind words which we have received, of which the following is an example; "You are doing a good work and ought to be sustained." We are greatly pleased with the increased and increasing interest manifested in this enterprise; and, hoping for a continuation of favor, we promise to exert ourselves to the utmost to make the magazine more and more valuable.

We trust, however, that our friends will sympathize with us in view of our unavoidable limitations and numerous obstacles. We had expected, for instance, to treat more or less of current events in Japan; but, as the JAPAN EVANGELIST is officially registered as a religious and literary magazine, we are prohibited by law from touching political affairs, which are reserved to those periodicals which are specially established for such a purpose and must deposit a large guarantee fund.

In the second place, our constituency consists of diverse elements. About half of our subscribers, for instance, are in America and include very many who have comparatively little, if any, first hand knowledge of the country, people, language, manners and customs. It is necessary, therefore, to indulge in some details and explanations unnecessary for our subscribers in the Empire.

Moreover, even among our constituency

in Japan, chiefly missionaries, there is, of course, a great variety of tastes. There are some who take the magazine solely for the "Mission Notes," which enable them to keep posted on the work in all its forms and fields; while others care less for that department than for general articles. Some think that it is puerile to indulge in "Personals"; while others find that column of great convenience. And there is a corresponding diversity of opinion with reference to other departments and the general articles, whether original or copied.

We can not hope, therefore, to please all our readers all the time; but we expect to please all of them part of the time and part of them all of the time. If we do this, we must be satisfied; for we can not feel sure that we shall succeed in pleasing ourselves all the time!

We also request that you will all kindly show your appreciation of our efforts, not only by continuing your own subscriptions, but also by recommending the magazine to your friends. Although the subscription list and the advertisements have been considerably increased, we are not yet absolutely certain that the enterprise will pay expenses. In spite, however, of this uncertainty, we shall take the chances for another year in the trust that our friends will hold up our hands. Our purpose is neither profit, pleasure nor fame, but only the desire, through your co-operation, to supply a medium of interchange of news and opinions concerning the great work of Christianizing the Japanese nation.

JAPANESE ALTRUISM

IN an article on "Japanese Impersonality," published in *THE STANDARD* for Sept. 17, 1898, and republished in the *JAPAN EVANGELIST* for January, 1899, the writer endeavored to show that the old Japanese civilization was permeated with the principle of impersonality, so that the individual was swallowed up in the family, the clan and the nation. The consideration of this subject exhibited a strong contrast between the egoism of the Anglo-Saxon type and the altruism of the Japanese type. And it seems perfectly natural that these abstract notions should be correlated—personality to egoism, and impersonality to altruism. The emphasis of individuality produces an appreciation of one's self, nay even demands a selfish attention to the interests of "Number One," in order that each may make the most of his peculiar talents; and this in the vocabulary of philosophy goes under the name of Egoism. On the other hand, the suppression of individuality develops a forgetfulness of one's self, a carelessness of one's own interests, in order that the welfare of others, whether family, clan or nation, may be served; and this in philosophical terms is called Altruism. I affirm, therefore, that egoism is an important feature of Occidental civilization in general and of Anglo-Saxon civilization in particular; and that altruism is a prominent feature of Oriental civilization in general and of Japanese civilization in particular. Let us then consider some of the manifestations of altruism as the motive of life of a Japanese; for it certainly seems as if in Japan life was not worth living for itself. And that, too, is unquestionably the very reason why life was so willingly, even joyfully, forfeited, whether by another's or one's own hands. It is difficult for a man who knows the true value of life deliberately to commit suicide.

A Life Motive

It is scarcely an exaggeration to say that under the old regime the life of an individual Japanese, from beginning to end, was lived for the sake of others. The birth of a boy in a family was a cause of great rejoicing, not because of what the son might be able to make of himself, but merely because the parent had an heir, who would maintain the family line; while the birth of a girl was a matter, not at all of congratulation, but of regret, because she could not continue the family name. A Japanese Shakespeare would not have asked, "What's in a name?", for the cognomen is everything in Japan.

The system of domestic and scholastic training, whether for a boy or a girl, was not planned with reference to taking advantage of each one's special talent, but tended to suppress individual ambitions and encourage mostly filial piety, loyalty, patriotism, even to the sacrifice of other high moral qualities. It was, for instance, regarded, not as a sin, but a virtue, for a daughter to be so unselfish as to sell herself into a house of prostitution in order to relieve, perhaps, the financial distress of her parents or relatives. Japanese literature, both ancient and modern, abounds in praise of the altruistic daughter who uncomplainingly enters upon what we regard as a life of shame. Nor was such a career for a fixed term of years any barrier to subsequent marriage; on the other hand, it was often the pathway to a lucky alliance. In the case, moreover, of marriage in general, the selfish wishes, choice or affections of an individual, whether youth or maid, were seldom considered; each one was expected dutifully to sacrifice himself or herself for the sake of the general advantages of the family.

In Social and Political Relations

The altruism of the Japanese may also be seen in their old social and political relations. The common people

of a clan lived and worked, the *samurai* lived without working, for the sake of their lord; and the feudal princes lived, theoretically at least, like the nation as a whole, to serve the emperor. There was an absolute contempt for one's own things and interests, which were willingly sacrificed for others, even to giving up life. It was once a custom upon the death of a prince for his leading vassals to commit suicide, in order to accompany him on his otherwise lonely way to the other world. To the individual, life was not worth living, if the superior to whom that life was devoted passed away. Thus it is that the history of Japan is crowded with instances of *hara-kiri* voluntarily committed.

That this altruistic sentiment is not yet dead is evident from the frequent instances of political suicide in these modern days. With reference to this the *Japan Mail* has spoken editorially as follows:

"There is constantly operative among the Japanese an impalpable factor called *giri* ('propriety,' 'right') which may at any moment upset all calculations built on a western estimate of given conditions. It often seems to outsiders that a certain official is fairly fixed in his post; but he suddenly and quietly disappears from the administrative scene. . . . What has happened? That omnipotent *giri* has asserted itself in some form or other. Some shadowy moral principle has failed to obtain full recognition from the official; some sentiment would be outraged by his continuance in office. Doubtless, in the great majority of cases, these experiences would spell out a very pretty creed of altruism."

Another evidence of the appreciation of the altruistic spirit in old Japan is afforded in the principle of the division of society into classes. The merchant was held in lowest esteem, because he was engaged in the process of "making money," of deriving profit for himself out of trade, of getting rich

at the expense of others. Next higher in the social scale came the artisan, who manufactured useful articles and found only subsistence for himself and family; and above him was the farmer, who tilled the soil and raised the necessities of life for others. But the *beau ideal* of the old Japanese civilization was the *samurai* or knight, who toiled not, neither did he spin, but was educated, trained and lived solely to study and to fight for the honor, not of himself, but of his clan and his country.

It may truly be said of a typical Japanese of the old school, (but not of a modern, "civilized" Japanese who has imbibed Western ideas of getting on in the world,) that, "he gives the minimum of thought to the bettering himself in any worldly sense, and the maximum of polite consideration to his neighbor."

Nor was it only in the higher and more important social relations, but also in the "petty details" of daily life that altruism was displayed. It was one's duty and desire in all circumstances to be graceful and agreeable; to observe certain "decrees of fine behavior;" to maintain "universal restraint of the coarser impulses of speech and act;" to show tenderness to children, reverence to the aged and superiors, and courtesy to strangers: "to please and to be pleased."

It is necessary to bear in mind these points in order not to misunderstand some apparent paradoxes of speech and action. When, for instance, a young Japanese friend of ours in Mito came in one morning, and, with smiling face and giggling voice, informed us that his grandmother had died the night before, we were shocked less by the sad event than by his seemingly strange behavior! But we did not understand, that for our sakes (that we might not be saddened for his sake) he assumed an air of cheerful resignation.

Politeness the Prime Virtue

Japanese invariably speak and act "in honor preferring one another,"

except towards those manifestly below themselves in the social scale. One must always speak depreciatingly with reference to himself and all things pertaining to self, and complimentarily towards or concerning others and their belongings. So powerful, indeed, is the altruistic instinct that truth is often sacrificed to flattery or humility; and it is not considered a sin to tell a lie to spare others' feelings. As politeness is the prime virtue, lying thus becomes a prevalent vice, or rather, honesty in speech is a subordinate virtue. Truth is not esteemed for its own sake.

Another's things are always superlatively good; one's own are always "awfully" bad. No matter how elegant one's house or clothes may be, he must speak of them as "dirty" or "ragged", no matter how fine a banquet a host may provide, he must apologize for the coarseness of his food and the rudeness of his servants; no matter if one's child stands at the head of his class in school, he must be dubbed "stupid" before others. Conversely another's house and clothes must be praised; an ordinary meal, or only tea and cake, if furnished by another, must be denominated a "feast"; another's servants must be addressed with respect; another's child, even if known to be a dullard, is easily imagined to be wise and bright. Thus a rigid code of polite speech and conduct has been developed; and a breach of etiquette may be a terrible sin. Impoliteness is often more reprehensible than immorality. But it certainly seems to Occidentals like an unwarrantable stretch of the code of etiquette for a temperance lecturer to inveigh against man's great enemy, "the honorable liquor" (*o sake*)!

Sometimes this altruistic style of speech is rather confusing to foreigners, as they are not "to the manner born." *O saki*, ("honorable front") may mean, not only that you beg another's pardon for going in front of him, but also that you insist upon his going ahead of you. *O jama itashimashita* seems to mean

literally "[I] have done honorable interruption," but really means "I have done interruption to your honor." There is a regular caste system in the vocabulary of the Japanese language. For instance, in the case of nouns, verbs, pronouns and adjectives, there may be from three to half a dozen or even more expressions with the same meaning. There is the common or plain verb used in ordinary conversation; there is the honorific form; there is the depreciatory form; there is a special form used in speaking about the emperor; there is another particular form used only by the emperor; etc., etc. The first three styles have been called "the solid, liquid and gaseous states of conversation." There is perhaps, nothing quite so vexing to a learner in the Japanese language as to find out that he has accidentally applied honorific forms to himself and his acts and spoken of or to an honored friend in a depreciating and, therefore, insulting manner.

It is, of course, true that many of these courtesies of act and speech have crystallized into a code of etiquette which is apparently unnecessary and is often a cloak for insincerity. Certain it is that this practical age demands less formality, on the ground that "time is money"; and it is also evident that a contact with Occidental nations, and a knowledge and experience of more direct methods of intercourse, have developed rudeness on the part of Japanese. And, although we may not regret the loss of flattering formalities, and may desire more honest and straightforward ways of dealing, we must remember that well meant sincerity may be unpardonably rude, and we must lament the decadence of Japanese manners.

An Aid to Christianity

Now this altruistic instinct of the Japanese is a real aid to the cause of Christian missions, if one only takes advantage of it in the right way. Jesus

Christ was the greatest altruist who has ever lived; and he founded a religion the vital principle of which is altruism. It ought not, therefore, to be difficult to make the Japanese people appreciate the sublime self-sacrifice of Jesus Christ and accept him as the perfect example of that unselfishness which was the working principle of their old social constitution. The altruism of the pure Japanese civilization, despite its formality and other possible defects, is good soil into which to sow the seeds of Christ's teachings. But unfortunately Christians who fail to make their lives reflect the altruistic teaching of their Lord are too numerous, while disciples who live truly Christlike, unselfish lives are too few. Moreover, the so-called Christian nations with whom Japan has been brought into contact during the past forty-five years have not proven to be the highest type of Christian altruism. The Japanese have not been slow to perceive that, while Christianity has emphasized the value of the individual life and soul, it has not yet succeeded in completely overcoming that selfishness which accompanies excessive individuality. And, while it is evident that Japan needs more of personality, of individualism, in her constitution, it is also very clear that she needs most the genuinely unselfish spirit of Jesus Christ, the altruistic individualism of the Bible.

E. W. C. in the Standard.

CHRISTIAN SCHOOLS.

THE proposition of Dr. Soper in the October EVANGELIST to have fifty Christian schools established in Japan as feeders to five Christian Colleges, which shall be in turn feeders to one great Central National Christian University meets with my high approval. I may be pardoned perhaps for adding that, naturally from my point of view, if not from that of

others, the plan would not be quite ideal if there were not also a Universalist College, along with those he mentions, to blend its influence with them in the educating and Christianizing of this nation.

I heartily wish that means might be found to carry out Dr. Soper's idea. If carried out strongly and effectively as it should be, it could not fail to have a great and transforming influence throughout the land. Its influence would not be a direct one only, but one that would also indirectly affect other educational institutions in their spirit and in their methods of teaching.

It would be like casting a mighty stone into a lake, the concentric waves from which would not only be felt from shore to shore, but would more or less affect every particle throughout its depths. It would be a good reply to the anti-religious policy which is favored by some. From the Christian point of view it is desirable that Education should be permeated by Religion and that Religion should be permeated by Education. Religion without Education tends to Superstition. Education without Religion tends to Godlessness. Knowledge and Faith, Self-confidence and Dependence upon God, Soul and Body, Piety and Morality, *this life and the life to come*, are ideas that are needed to complement each other and produce the ideal character.

But there is a suggestion which occurs to me in connection with Christian Education which I should like to present for the consideration of Christian workers whether in Japan or in our home-land. It is one that appears to me to have many advantages and to be entirely feasible. It would accomplish as much, or more, I believe, in the line we desire, as any way likely to be devised, and, it should seem, would be regarded with approval by all who believe in Education under Christian influences. It should also meet with the approval of Educationalists who are not-enemies of religion and morality,

who desire that the moral status of students should be elevated and maintained at a high standard.

It is well known that in the American State Colleges and Universities, as distinguished from those that are denominational, altho they have College and University preachers, and often chapel exercises, and Religious Associations of a voluntary character among the students, yet there is not that Christian care and instruction and influence which many deem desirable. There is not that pastoral care and that religious training which a distinctly church college is supposed to afford. This, mind you, is not saying that the State Institutions are anti-Christian or un-Christian; but they *cannot* in the nature of the case, as State institutions, do that close personal religious work that is regarded as helpful and important in this formative period of a young man's life.

The tendency has been for some years back more and more to treat students in general as fully matured men in accordance with the so called liberal tendencies of the age. With a considerable number of students perhaps this does no harm. Many, perhaps most, may do as well or better than if they were "cribbed, cabined and confined" in a way to make life irksome and virtue and religion detestable.

But reactions from one extreme not unfrequently go to an opposite one, and many have felt, among them some educators, that a movement back again in the opposite direction would not be unwholesome: that there might with advantage be more oversight and direct Christian influence, a more pastoral, a more parental influence, than is at present thrown around the young man in College. From eighteen to twenty-five is really the most critical period in a young man's life, the most unsafe; if he weathers these years safely, his prospects for character are pretty fair. This influence the State institutions, because they *are* State institutions, can

not undertake to supply, and some, even of the so-called denominational colleges, can not supply it because they are so large, have so much to look after, and can not find the men and means necessary to undertake this work.

When I was in California, I advocated the plan I am about to propose, in a little paper which I published there, *The Evangel*, and Pres. Kellogg of the State University at Berkeley wrote me highly approving the plan, and saying it was just what the University authorities there would like to see done. The Christian denomination undertook shortly afterwards to establish one of their Bible Schools at Berkeley, but I have not recently heard concerning the matter.

My suggestion is this: Let the Methodist, the Christian, or such other denominations as choose to undertake it, establish in the vicinity of a State College or University a Christian Home for students or Church Settlement, providing, with certain *wholesome rules*, a home, including board and lodging at a fair price, and sympathetic care. There should be a reading-room, chapel for worship and assembly hall, and class-rooms in which lectures can be given and instruction *supplementary* to that which the State affords. Special Schools might also be maintained for theology and for such other departments as thought best, arrangements being made with the University authorities by which, under just restrictions, the special students in these Home-Schools might have the privilege of the University Library and of attending such lectures as desired, without matriculating in full as students of the University. I am quite sure that such an arrangement as this might be effected in America where there is so great an effort at "University Extension", and I should hope that the wisdom might be recognized here in Japan of making the University serviceable not merely to the few, but to as large a part of the population as possible. These Christian

Homes, or Church Settlements, should be under the management of the fittest persons for the purpose in the various departments that can be secured. Christian men of strength and talent, eminent in lives of worldly learning as well as for their Christian standing, should give courses of lectures in the assembly-rooms, such for instance as those Prof. Ladd has recently been giving in Tokyo. A staff of men and women of such ability and character as should command the respect and confidence of the students and faculty of the State institutions should be in charge of these homes,—men the peers of those in the service of the State. The ablest men in the Christian Church should count it a privilege to devote themselves to this line of work.

Much complaint is heard nowadays concerning the manners and morals of the student class, particularly in Japan. No doubt there are good as well as bad; but it seems generally agreed that improvement is eminently desirable. All who think so should welcome such a work as this I have suggested, promising, as it does, better hope for the moral life of the student than the scattered, and irresponsible, and not unfrequently vicious *yadoya* which now are the substitutes for homes for the students. What has been suggested above with regard to Christian Homes for young men who are students, might also be applied to institutions of learning for young women. I feel quite confident if the experiment could have a fair trial, the results would justify its continuance, even with many who would have no sympathy with it from a religious standpoint. The superior character and scholarship of Christian students, and of students under Christian influences, ought soon to be apparent and would in time, if there could be competition and impartial judgement according to merit, without any underhanded scheming and contriving, give Christians the preponderance.

The Christian denominations in Japan and America have done, and are doing, a noble and invaluable service to society by promoting secular learning as well as moral and spiritual culture. We hope they may continue to render such service, but surely there is not the *same* necessity for their carrying the burden of secular teaching that there was when they were nearly the only ones to carry it on. Why should the Church compete with the State in the work it has taught, and induced the State to do, in merely secular instruction? Why not, having its hands thus set free, devote itself to secular instruction of those otherwise unprovided for, and secular and other instruction *supplementary* to that which the State provides, but devote its main energies to that instruction in religion, and training in morality and piety, and theological and philosophical instruction, which are its especial province? If it be answered that the State instructors, especially in Japan, are not generally Christian, and the best results are not therefore to be expected from their teaching, I reply that it would appear that, if the Church adopted the plan proposed, this objection would in large measure soon be done away, as a larger proportion of instructors than at present would become Christian, and the plan would also counteract largely any adverse influence now supposed to be exercised by instructors who are non-Christian or anti-Christian. If a Christian Mission may, without the least surrender of Christian principle, remove all religious teaching and religious exercises from its school to its dormitory, thus making its school *entirely secular*, it suggests the inquiry: Why support the secular school at all? Why not use mission money for that which is distinctively Christian, and build Christian dormitories for the secular schools that are supported at the expense of the State?

EDGAR LEAVITT.



CAPTAIN L. W. BICKEL, EVANGELIST MARUYAMA AND CREW
OF THE "FUKUIN MARU."

A MISSION SHIP FOR JAPAN

THE use of ships in the Master's service is nothing new. To say that vessels varying in size and style have played a great part in the propagation of the gospel is but to remind you of a well-known fact. But many things seem a long way off until they are brought to our own doors. Yes, that is but human. Now that a Mission vessel has come to our own doors here in Japan, it may be interesting to some to be reminded of vessels that have been, and now are, and to hear something about the new arrival.

And if the telling proves to be more of a sailor's yarn than a decorously written article—why, just blame the editor who would or could pass anything of the kind.

We all know about Jonah with whom the ship did not agree, and about Paul who did not agree with the captain. We have all read of the noble men and women who in the early days of this century went out round the Cape of Good Hope or Cape Horn in a small bark or brig, leaving all their ties of friendship and home, and laying their ambitions, their hopes, their desires, yea, their lives upon the

altar of God's service. But the vessels in which they sailed were but temporarily in touch with the cause of Missions.

There have however been, and still are, vessels exclusively devoted to the purposes of those who are seeking to make known a Saviour's love. There is the noble example of the Moravian Brethren, who for 130 years have sent out year by year a vessel to the coast of Labrador. The fields and bergs of ice, the privations of a barren country and a night of month's duration could not quench the zeal of men and women whose hearts were ablaze with the love of God. So the men and women worked, prayed, waited, year after year, and the little ship, according to records before us, literally, in spite of "rock and tempest, fire and foe," went on its mission of love, until love begat love. Then the stony hearts softened, the praises of God arose from waste places and Jesus became King in the hearts of many.

In many places where missionaries have sought to reach the inhabitants of an archipelago or where special circumstances made it seem desirable, Mission Ships have been used. Thus on the coast of England a noble work has of late years been accomplished among the fishermen. These hardy sons of toil go out for several weeks at a time, fishing together in fleets under the command of a so called "admiral." Steam tenders come out to them, from time to time, to relieve them of their catch, when they again toil on, away out on the banks out of sight of land. Their lot is a hard one at best. A single winter gale will often take a hundred or more to a watery grave. A few broken spars, a battered boat alone tell the sad tale. Until very recently there existed no bond of sympathy between those who toiled and those who reaped the benefits of that toil. It was simply a case of a pound for a pound. The result was moral degradation hastening from bad to

worse under the influence of the ever present "drinkship" or "coper" which came from Holland and sailed and stayed with the fleet. The devil believes in "*keeping in touch with the people*", believes in "*personal methods*," But then one day the love of Christ got into a man's heart. He saw the condition of these men and he pitied with the compassion of Christian love, which should and did mean prompt action. A vessel was sent out which should also sail and stay with the fleet as a tangible proof of the love of God for sinful men revealed in Christian hearts. The men's heart-springs were touched, they cried for more such sympathy, more such love. Their cry was responded to, more ships were sent to fleet after fleet, until Satan in the form of a "drink ship" has been all but cast out—by Christian love. The work of this Mission to Deep Sea Fishermen, with its six (or more) gospel ships and two hospital ships, and with its hold upon the hearts and homes of the population of the fishing towns up and down the coast, is a grand work that could only be accomplished by the use of Mission Vessels.

The islands of the South Pacific have for many years been a field of great interest for those who love the cause of Missions. Here again vessels, specially set apart for mission service, have long been in use. Who has not heard of the old Camden, the John Williams, Morning Star, Day Spring, R. W. Logan and other vessels, which have borne the messengers of the cross of Christ from island to island? At first there were untold difficulties, fierce opposition, great peril, yes, even a martyr's death. But hope dawned and hope became assurance and assurance developed into fact accomplished, when men and women and children sat at the feet of Jesus clothed and in their right minds.

And now a word about the new arrival, the first mission ship for Japan. The "*Fukuin Maru*" was built at

Yokohama, launched July 17th and dedicated Sept. 13th of this year. She is a vessel of 68 tons register and has the following chief dimensions :—Length between perpendiculars 75ft., length over all 85 ft., breadth extreme 19 ft. 2 in., depth moulded 10 ft. 6 in. The accommodation provided includes a small saloon with three sleeping cabins opening out of it, besides sleeping cabins for the Japanese evangelist and mate. There are also the usual bath-room, pantry, kitchen, store room, sail locker and large accommodations for the crew.

This vessel, which is the gift of a Scottish ship-owner to the A. B. M. U., is intended for evangelistic work among the smaller islands of this Empire. We hope by means of this vessel to reach thousands of the inhabitants of these islands who have never heard the wonderful gospel message of Jesus and His love before, and who, but for this simple yet practical method, would in most cases not be reached for many years to come.

It is intended to engage, at any rate for the present, in the simplest forms of evangelistic work. Our method of procedure would be somewhat as follows :— We should go to an island, drop anchor and make all snug ; then providing ourselves with a good supply of literature, we should go on shore and visit the towns and villages, speaking to individuals by the wayside, in houses, in fields or markets as occasion may offer. We shall endeavor to hold meetings in rooms lent or hired, or in a small tent of our own pitched by the wayside or on the sea shore, sometimes calling in the aid of the magic lantern to illustrate our subject. We also hope to make friends with the fishermen by sailing in among the fleets and holding simple gospel meetings on deck. To render "first aid" in the many accidents which befall these toilers and to give them our advice and sympathy in difficulties that are peculiar to their surroundings, which are only appreciat-

ed by seamen, will be our aim. We desire furthermore to look up isolated believers of what-so-ever denomination they may be and to encourage them in some simple effort for the Master in their immediate surroundings in the hope that the light of love that has begun to grow dim in the heart may again burn brightly, bringing honor to the Saviour, renewed joy and hope to the lonely one and a shedding abroad of that light into the surrounding darkness. We have already received from different sources requests to visit, as opportunity offers, such isolated believers or the friends of such as have embraced the truth as it is in Christ Jesus since leaving their island homes and who with longing look back to the home, praying that loved ones may learn of the true God also and rejoice in the same sweet peace that fills their lives. We shall welcome all similar information from either missionaries, Japanese pastors or individual church members. These then are, briefly stated, our hopes and our plans. Some idea of the nature of the work and its extent may be gathered from the fact that in a certain portion of the Inland Sea, taken at random, there were found to be, within an area of 30 miles by 20, some 70 islands with over 200 towns and villages within easy reach of the sea-shore. We need only add, to show how great is the field before us, that the Japanese Archipelago consists of some 3850 islands and that systematic effort in behalf of Christian Missions has been confined to the few larger islands. Then while the sphere of labour is large, the needs great and the outlook for us-ful, though humble, service hopeful indeed, may we not trust that we shall be upheld in our endeavours by the prayerful sympathy of all who love the master ?

LUKE W. BICKEL.



THE "PERKIN MAUD."

the rites and ceremonies which all loyal subjects have hitherto taken part in when worshipping at the Imperial Shrines. Shinto proper must be declared to be a national cult, to be honoured by Japanese subjects of whatever creed. At the same time the *Kyorin* is in favour of radical reform in Shinto ranks. Corrupt sects should be dissolved. All priests should be required to undergo an examination before being licensed. All gods should be banished from the Shinto Pantheon with the exception of the three chief deities and Izanagi and Izanami. All sects should be brought under direct Government control and should act uniformly on all occasions. The founding of new sects should be forbidden.

—*Japan Mail.*

THE NEW TESTAMENT AND TWO BURGLARS.

WHILE Mr. Hara Taneaki was chaplain of the prison in Kushiro in 1889, about 200 new convicts were received from Tokyo. One of them had a New Testament. He was very tall, had an especially wicked face and was apparently one of the worst of the criminals. Mr. Hara thought it very strange and questioned in his mind how a man of his character came to have such a book.

Mr. Hara then asked him how it was that he, being an ignorant man and quite unable to read, had obtained and carried a copy of the Testament. He made no reply at first, and the question was repeated. He simply replied: "This book is to me something that I prize very highly."

Mr. Hara, not being satisfied with this answer, inquired again in order to know how it happened that such a man put so high a value upon the word of God. He said: "I am a sinner:—heaven will help me to keep

from sin. Please allow me to tell you my story."

He then gave an account of his life and how he came into possession of the book. His name was Sadajiro Maki, and he was a native of Toyama. He had spent the most of his life in sin and was a professional burglar. At one time he joined another thief who knew the place well, and they went to the Union Mission School, No. 212 Bluff, Yokohama. It was a dark night, and they crept in through a kitchen window and went to the room where the school girls slept and took what money they could find and the clothing. As they went up stairs, he heard some noise and inquired of his companion what it was, as he thought that perhaps they had been heard. His companion said, laughingly, "That is some one praying. They are asking their God to protect them because they are afraid."

They entered the room and found a girl who was engaged in prayer. They took her clothes and were making them into a bundle, when she lifted up her head and quietly said: "You can take all that I have, but please leave me one garment because my mother made it and sent it to me to remember her by." As it was of no special value, it was given back.

As they were starting away, she called to them and said: "Please take this and read it," and offered them a small book. Thinking it was not of any use to them, they threw it away.

The things that were stolen were taken to the house of an accomplice, and Mr. Maki then concealed himself lest he might be arrested. On the third day he went again to the house of his friend, who had already been arrested, and a policeman was there secretly waiting for him. Not knowing what had happened he called out, "Are you at home?" Some one answered from within, and then coming out, said: "I have some questions to

ask you, so please come with me to the police station." He went quietly with the detective, and it did not occur to him that he could easily have overcome such a little man who was conducting him, until it was too late and next he was shut up in the jail.

The next day he was brought before the police inspector, and many of the school girls whose clothes had been taken were called as witnesses against him. The inspector then showed him a book and said: "Do you know this? This is the book that was given to you when you were in the house. The girls heard that you had been arrested and they have brought it to present to you again. By reading this you will be led to repentance. You have done very wrong, but Christians are accustomed to treat their enemies with kindness."

Such conduct impressed him very deeply. He did not know before what the religion of Jesus Christ was, and that it leads people to do good to all. Reflecting upon these things he was filled with shame and remorse, and from that time he decided to turn from his sinful ways and lead a new life.

Mr. Hara prayed with and for the man very earnestly, and taught him how to read. Mr. Maki was very anxious to learn, and made steady progress so that it was not long before he was able to read the Testament himself. The truth entered his heart and he became a new man.

From his youth he had led a wandering life and had no knowledge of his family. When he was released, he had no home or friends to go to, and went to Mr. Hara's refuge for discharged convicts in Tokyo, where he was welcomed and has been living since. He works at the cooper's trade and is thus able to live without being a burden to any one. He is a regular attendant at the daily worship and filled with gratitude and praise to God for what He has done for him.

Not only has he given up his former evil course but he has led his accomplice to repentance and faith in the Lord Jesus Christ. This man's name is Ejiro Kobayashi. He has returned to his former home in Uruga and lives there happily with his mother, whom he is able to support by his skill and industry, as his business is that of a carpenter.

H. LOOMIS.

RESCUE WORK IN NAGOYA.

[The latest phases of the social evil test case, described in the November issue of the JAPAN EVANGELIST, are portrayed in the following correspondence by Rev. U.G. Murphy.—Editor.]

TO THE EDITOR OF THE "JAPAN MAIL."

Sir:—Owing to the somewhat serious turn in the social evil test case which was heard in the local court here yesterday, I feel that a few lines in regard to the present status of the matter will not be uninteresting to your readers.

The idea of testing the present brothel regulations by an appeal to the courts occurred to me several months ago, and the more I studied the matter, the more I became convinced that the present regulations and usages of the brothel system of the whole country are in direct conflict with the new civil code. Hence after consulting with the chief of police who has control of the section in which the brothels of this city are located, the present case was entered in the local court on the 25th ult.

When the case was about ready, the chief was changed to another section of the city and another man not acquainted with the idea was placed in charge, so instead of things going as expected, when the keeper refused to obey the temporary injunction sent down by the court, ordering the keeper to send the girl away until the case could be finished, the chief refused to enforce the order, on the ground that

the police were bound by a section of the brothel regulations which gives the keeper the right to decide when a girl can leave his premises. This rule is the foundation of the brothel system of this country, and it was at this that we intended to aim, after the case got through the courts, but by this action of the police it was thrown to the front the first thing. If this rule can stand in the courts, then several provisions of the civil code are null and void, for the spirit of this section is that a girl belongs entirely to the keeper as long as she owes anything, irrespective of age or length of service. This refusal of the police to enforce an order of the court gave the case a serious turn from the first, for who knows how many old state or prefectural laws there are which conflict with the new code, and what would become of the code if the police make it a rule to consider every police rule and prefectural law of more value than orders and decisions of the courts, when such decisions and orders are based on the general law of the empire?

The public hearing took place yesterday, and the opposition was so feeble that it can hardly be called a case at all. The prosecuting attorney, who in Japan sums up cases for the judges when the counsel are through, caused quite a stir by the vigorous way in which he espoused the cause of the plaintiff.

The injunction was served again last night, or the deputy tried from 2 to 8 p.m. to serve it, and finally the girl, after having been stripped naked by her master's order, got out, but was immediately seized by the police and taken back on the ground that any prostitute who leaves the keeper's premises without his permission is a runaway and hence must be arrested. The poor girl has stood several weeks of mental torture, and not a little of bodily suffering, but is rapidly weakening, still so far there is no power in the court even to save her. The decision

in the case will be rendered on the 17th, but the police, through the general superintendent, declare that they will not enforce a judgment adverse to the keeper.

Nagoya, Nov. 14, 1899.

TO THE EDITOR OF THE
"JAPAN MAIL."

SIR.—Judgment in the social evil test case was rendered to-day. The plaintiff's plea is granted in full, which means that prostitutes quit this trade whenever they choose, irrespective of contract or debt. Full text of decision will be furnished both parties within a few days, and I shall take pleasure in giving you a translation.

Plaintiff is still in prostitute quarters and not allowed to communicate with any one, her lawyer not being permitted to communicate the decision of the court to her even.

TO THE EDITOR OF THE
"JAPAN TIMES."

DEAR SIR:—I hope that you will excuse me for writing you so often, but after seeing your short comment on my note of the 17th, I feel that I am under obligation to make the case more clear.

The plea of the defendant was granted on the strength of Articles 3 and 90 of the Civil Code and the old law prohibiting the purchase and sale of human beings. The Chief of Police, however, contends that although the judgment may be just and lawful, yet he is bound by the prefectural regulation which gives brothel-keepers the power to decide when girls in their employ can cease work. That is, the prefectural law turns the welfare and liberty of prostitutes over to the brothel-keepers. Now if the keeper in the present case chose to follow the order of the court, all right, but he does not choose to do so, and the Chief claims that he cannot compel him to do so as long as this prefectural rule or regulation stands, no matter how many orders the court or

courts may send out. The judgment will not be enforced even. To be sure that the Governor fully understands the position of the Chief—*Keibucho*—a committee of six including myself waited on him—the Governor—this A. M., and he stated that he fully understands the position of the Chief, and fully supports him.

All that he will do is to refer the matter to the central government *after the courts are through with it.*

The defendants are in possession of the girl and have already compelled her to write a declaration stating that she wishes the case dropped and after appealing they will put forward this statement and thus kill the case. Were it possible for the girl to get her freedom, this would be dangerous, but inasmuch as *soshi* are employed to do this, and as there is absolutely no hope for the girl ever getting out by process of law unless the central government interferes, the defendants intend to risk it. This paper was shown to our lawyer, that is the plaintiff's lawyer, a few days ago, and an attempt made to get him to recognize it as valid, that is, representing the wishes of the plaintiff.

The editor of *The Times* is not the only one that is puzzled, and not the only one who thinks that there is a mistake somewhere. How on earth a police rule can be considered of more value than an order or judgement of the court is more than the writer can understand. As will be seen there are more important things included in this case than the question of whether a prostitute can cease her debasing work or not. Having been closely connected with the matter from the beginning, *I feel as though somebody is very near the border line of treason.* Surely it does not look well to see the judiciary defied in the interests of a business that is not only infernal in its nature but confessedly unlawful.

If the editor has any suggestion as to the way out it will be gladly received.

[Articles 3 and 90 of the Civil Code read as follows:

"Majority is attained at twenty years of age."

"Legal acts having for their object that which is contrary to public order, or morality, are invalid."

Mr Murphy, in a letter to the Editor of the JAPAN EVANGELIST, says: "The contention is that those [prostitutes] over 20 are free to make contracts for themselves and are not bound by any contract which they have not made or to which they have not given written consent after adult age; and, even in case the contract and debt be considered theirs, it is unlawful to deprive persons of liberty because of debt,—as that is slavery." "Earth and hell are being shaken in the endeavor to have the case settled so that some vestige of right will still be left to the keepers; for, of course, a decision favorable to us would mean that the brothel laws are null and void."—Editor.]

TO THE EDITOR OF THE
"JAPAN TIMES."

DEAR SIR.—The social evil test case came to an end in the Court of Appeals here on Sat. last by the parties concerned presenting a statement to the effect that the case would be settled between themselves and begging that the case be dropped. This settles the matter so far as this one case is concerned, but of course the principle of the judgment remains; and we are preparing another case on similar grounds and *will keep it up as long as the central Government sees fit to allow the prefectural governments to retain as laws those sections of the brothel regulations which are in conflict with the civil code.*

What has happened is what I anticipated, that is, the keeper appealed, and immediately put in a statement from the girl declaring that she wished the case dropped. The last statement secured from the girl was however gotten more by promises than by force, it seems, as she was told that she would never get out by process of law as the police would not enforce any order of the court; and having been advised and urged by *soshi* and relatives in the employ of the keeper to consent to drop the case on the promise that after a month she would be allowed to go free, she finally gave the matter over to those same "friends" who prepared

the necessary statement and she signed it. Nothing can induce her to give the exact status of the affair, as she knows that she is in the hands of the keeper and hopes that by living up to her part of the agreement to get free soon.

Now we have these unpleasant facts to deal with: first a precedent has been set which gives the brothel keepers reason to believe that they not only have the local law on their side, but that they can also disregard the decisions of the court with impunity; second, the reason why the girl gave in in this case was because the police refused to enforce the order of the court, and arrested the girl when she was following the said order; that is, the police, supported by Mr. Oki, the governor, held the girl down, compelling her to stay where the court ordered her not to stay, until she lost all hope and threw away the verdict on promise of getting out in another way. Now I say these are unpleasant facts, and while brothel keepers and male prostitutes may find consolation and comfort in the same, no man who has the good of Japan at heart can afford to be quiet at this time. To be sure aimless criticism has no place in the matter but to my mind we have lighted upon serious days.

There has been nothing to show the girl that there was the least hope of her ever getting free by process of law, although the court repeatedly ordered the keeper to send her away until the case could be settled. Of course there are those who will blame the poor ignorant girl for giving way, but let those who would have held out longer cast the first stone.

The police have changed very much in the last few days, and they now say

that a decision or an order of the court *might* be enforced, as the order of the court *might* be sufficient to warrant the violation of a local law. Bright conclusion that. But the idea that it has taken such a well known man as our governor 40 days to come to the same conclusion, if indeed he has come to that conclusion yet, is hardly conceivable. Of course it is better to get straight late than never; but the sad part of this affair is that by reason of the combined efforts of the keeper, police and governor the poor slave of a girl has gone back to a life of shame with nothing but the promise of a brothel keeper to afford her any hope of ever being anything more than a prostitute. Of course the keeper may keep his word, as he is a devout Buddhist and told the old father a few weeks ago that he felt that it was the will of *Amida* that the girl should go free, but he could not let her go then.

And then the girl may *accidentally die* before the month is up, as has been suggested. Anyhow for the present state of affairs and for whatever may befall the unfortunate girl in the future, we have to thank the police of *Aichi Ken* who are supported by the governor and who in turn, it seems, is supported by the Home Department.

Laying aside the question as to whether public prostitution should or should not exist, the question as to whether the law shall continue to support public outrage on innocent, ignorant, helpless daughters of Japan is now before us, and it behooves every lover of purity, justice and liberty to assist in clearing the atmosphere.

Yours,

U. G. MURPHY.





Conducted by Mrs. COROLYN E. DAVISON.

Every thing is not in the temperance reform, but the temperance reform is in every thing.

FRANCES E. WILLARD

CAN TEMPERANCE AND EVANGELISTIC WORK BE COMBINED?

MY experiences of only one year in Japan have been too limited to permit me to speak at length on this subject, yet a few examples proving that these two branches of work have been combined successfully have come under my observation that may prove of interest.

In the home land my heart was made to ache many times by seeing the misery and ruin that is wrought by intemperance in all of its hideous forms, but I never fully realized the crying need of workers in this department of Christian labor until coming to Japan where alcohol and its kindred legion flow almost as freely as does the water in our beloved rills, and can be obtained at dry goods stores, corner groceries, bakeries, and even at post boxes where stamps are sold.

In Akita, where it was my privilege to labor the past year, it was no uncommon sight to see school girls and boys just at the formative period of life walking the street with a large *sake* bottle under either arm, stopping occasionally to sample the contents, thus creating in childhood the *taste* for the vile stuff which is the foundation for

the wall of ignorance and vice that will gradually grow to such immense heights as to shut them in, thus making them miserable prisoners for life.

Mr. Miyama, the W. C. T. U. travelling evangelist in the few days' visit he made to Akita last autumn awakened the Christian people of that old inland city into new life in regard to temperance work. He did an incalculable amount of good. Our hearts burned with righteous indignation when he told us that it is no unusual thing in Japan for a child to learn to smoke when but a babe in arms by the parents blowing the smoke into its face, or by forcing a cigarette between its teeth before it is old enough to remonstrate.

It thrilled our hearts to note how beautifully he wove into the temperance story the saving story of the Christ who thro inspiration said to His children, "Know ye not that your bodies are the temples of the Holy Spirit?" Too much cannot be said in praise of his work. As a direct result a Men's Temperance Society, which now numbers over eighty men and boys, was organized, while a similar organization among the women was begun which has reached a membership of over forty. As an indirect result three young men stated their intentions of examining more closely into the teachings of a

Gospel that gives such practical lessons in daily living.

In Akita a short time ago two boys were swimming in the beautiful river which flows thro that city, when the younger of the two went beyond his depths and would have drowned had not his companion, a boy of about ten years of age, rescued him. The little hero is from a very poor family, and is the son of a widow in whose home we held one of our women's meetings. The daily papers rang with his praises and the *Kencho* in recognition of his bravery gave him a *sake* cup. They comforted the mother by telling her that they considered a long while whether they should give him the cup or one hundred *yen*, but that they concluded that such an act of bravery was deserving of the cup. This is a sad state of affairs, but it exists in higher circles than this, and that temperance work is needed to bring about a different order of things needs no proof.

There are so many ways in which we may advance the temperance cause in connection with our evangelistic work. We all know the value of literature in this connection, and there are now extant so many good tracts on this subject.

It has been my privilege the past year to make a few evangelistic trips into the country with Miss Kate V. Johnson, and she has done much to inspire me in this work. She tells me that she scarcely ever starts away on the train that she does not take a hundred or more of Mr. Edgar Leavitt's tracts entitled "An Address to Educators, &c., on Tobacco," which is pronounced by many to be the best tract on this subject. She takes her Bible-woman with her and rides in a third class car, so that she may come into contact with the greatest number of people possible; and, so soon as the train starts, they give one tract to each inmate of the car, and at once all pipes are laid aside and the car is

converted into a school. Her helper often says to her, "You may as well tell them that no smoking is allowed," for receiving one of these tracts means that they will not smoke while in her presence.

Others have tried the same plan and I have never known of a failure. Very often after one has read his tract, he is anxious to know more concerning the subject, thus opening up the way for the fuller recital of the Gospel story.

A short time ago in company with Miss Johnson and others I made a trip thro the southern part of the empire. We started with a goodly supply of the above mentioned tracts, both in English and Japanese. The charm worked as usual, but, before reaching Nagoya, we had given out all of our Japanese tracts. Two or three stations this side of Nagoya there boarded the train three men who had charge of a large boy's school, which they were taking to Kioto on an excursion. Before they had time to light the pipes which they carried with them we handed each an English tract. One man among them, being able to read English, soon made known to the others the contents of the article, and in this way a conversation was soon begun. The part that impressed them particularly was the paragraph which reads:

"It is reported that 90 % of the young men rejected from military service by the army surgeons during the American—Spanish war were rejected because of the evil effects of cigarette smoking. Is it to the interest of the military powers to encourage this habit, or to destroy it?"

They could but wonder what America would have done had she been compelled to have chosen her soldiers from men who had learned to smoke when but babes, and they wondered, too, how Japan's soldiers would compare with our own brave boys in strength and endurance, and they finally ended by asking us about

our work and our church relations, thus giving a good opportunity for Christian teaching.

Returning one day from Nara, we found ourselves in a crowded car, and among the passengers were three men who had been to that city visiting the temples and enjoying themselves generally. One of our party asked them if they had been worshipping the famous Daibutsu, to which one of them replied, "Yes, but to tell you the truth, we no longer believe in the gods. We like our pipes and our *sake*, and a visit to the temples gives us an outing and a great deal of fun." All three were smoking and Miss Johnson said, "Why is it, as a people, the Japanese are smaller than almost any other nation?" One of the men said, "It is because we are so poor, and work so hard, and do not have enough to eat." She answered by taking the speaker's pipe out of his hand and holding it up and saying, "No, *this* is the reason for that and many more of your troubles," and she gave them a long lecture on scientific temperance, the whole car giving the closest attention and nodding assent to her principal points. She was still talking when the train stopped at a little village where several station officers came to the window to listen, and so interested were they in what she was saying that they did not hear the signal for the train to start, and as a result they were thrown backward upon the platform. Thus, all the way from Nara to Osaka, these people received teachings which, while they may not heed, yet they will never forget, and in some way the harvest will be gleaned from the seed sown by the way.

In Akita a fine young man who works in the *Kencho* told Dr. Nina A. Stevens that he was led to give up drinking *sake* by the teachings that he had received from her and her helper on the subject and by reading the tract, "Alcohol and Heredity" which they had given to him.

Miss Alice Miller, an independent

missionary who largely supports herself by teaching English, makes Scientific Temperance one of the studies which she teaches, and thro personal work she has persuaded many of her students to give up the tobacco habit.

No theory of my own has been presented in this article, but only a few cases where temperance and evangelistic work have been successfully combined that have come under my immediate observation. The W. C. T. U. has so many departments of work that there is no labor in which a missionary is engaged that he cannot advance the cause of temperance if he is minded so to do.

Our hearts grow sick when we see the ignorance that is everywhere manifested in regard to social purity, and in the rearing and training of children. Dr. Nina A. Stevens, of Akita, has recently gotten out an excellent translation of "Maggie's Baby" with helpful notes by herself. Many mothers know the worth of this little booklet and will be glad to know that something has been translated that will help them in their mothers' meetings, and that will assist their Japanese sisters in caring for their little ones. This little pamphlet is fresh from the press and will be placed in all the principal places where tracts are sold.

There are many ways in which we may aid in this cause, and we should count it an honor that we may have a part in the work.

There is a beautiful story that is told of a man who once visited a glass manufactory where he saw a man moulding clay into the great pots which were to be used in shaping the glass. Noticing that this tedious work was all done by hand, he said to the workman: "Why do you not use tools to aid you in shaping the clay?" To which the workman answered:

*[This is the booklet referred to in the last issue of the Japan Evangelist as "O Hana San's Baby." It will be ready for delivery in time. —C. E. D.]

"There is no tool that can do this work. We have tried different ones, but, somehow, it needs the *human touch*."

The lesson that a certain noted author draws from this story is this:—There is much, too, of the *Lord's work* that likewise requires the "*human touch*." The Divine hand would have been too glorious, too dazzling, too bright, if it had reached out of heaven to help, to lift up, to save, to wipe away tears, to heal heart-wounds, to be laid in loving benedictions on children's heads: and therefore God took a *human form* that with *human hands* and *human feelings* he might *touch* the sinful and sorrowing of earth. And now the Christ has gone away again into heaven. He does not reach out of the skies that glorified hand that burns with splendor to do His work of love in this world; but He uses *our common* hands, yours and mine, sending us to do in His Name, the gentle things He would have done for His little ones. Sometimes our touch is *too human*, and then it brings only sorrow and sadness to those upon whose heads we should bring joy and gladness. But the human touch, softened and sanctified by the Divine, will bring joy where there is sadness; light where there is darkness; knowledge where there is ignorance; and salvation where there is no hope. It is a matter between our God and ourselves whether or not we give the *human touch* in this great work among these to whom we have been "sent."

Lord, teach us to understand what we say when we pray, "*Thy kingdom come, Thy will be done on earth, as it is in heaven,*" and strengthen us to do all that lies within our power to bring this kingdom into the hearts and lives of the children of men!

[This paper was read by Miss Bertha Clawson before the For. Aux. W.C.T. U. Convention held in Karuizawa, Aug. 3rd., 1899.]

During this month, the temperance

workers have not been idle. Mr. Miyama returned, Nov. 14th, from his six weeks' trip in the north and left again almost immediately for Kofu, to speak there on the temperance question. Mr. Ukai has been kind enough to leave pressing duties in Tokyo and go to the south to deliver lectures in Mr. Miyama's stead. Mrs. Large left for Kofu on Nov. 22nd, and will spend about two weeks in temperance work among the several societies formed in the vicinity. For some time before she left Tokyo, she, with her assistant, Miss Kurimoto, had been very busy sending out a number of letters to the branch societies of the National W. C. T. U. Several articles were prepared for publication in newspapers and a request sent to the head officials of fifteen railway companies, asking them to add a non-smoking second and third class carriage to every train. A favorable reply has been received from an official of one railway and it is to be hoped that other similar replies may soon be received from others.

On the first Sunday evening in November, Mrs. Large and Rev. Mr. Keirn addressed an enthusiastic temperance meeting held in the Universalist Church in Kanda. The audience numbered about three hundred, and many went away unable to find room in the church. Quiet and apparently intelligent attention was given to the addresses, and, at the close of the meeting, fifteen women and nine men signed the pledge.

On Saturday evening, Nov. 18th, the first of a series of temperance meetings was held at the Harai Chō M. E. Church in Yokohama. There was an attendance of about six hundred, and a card was finally hung on the door outside, to say that no more could find room within. Addresses were given by Mrs. Large and by Mr. Ando, and before the audience left, a number of pledges were taken.

The Japan National W. C. T. U. are allowed three delegates to the World's Temperance Convention that meets in

Edinburgh, in June, 1900. Mrs. Yajima, by virtue of her office as President, is one of the delegates, but, as she will be unable to attend, the Ex. Com. at its last meeting, voted unanimously that Miss Parmelee be asked to act as Mrs. Yajima's substitute at the Convention. As Miss Parmelee will be taking her vacation in America the coming year, she will already be more than half way to Edinburgh. Besides the mere fact of the convenience in having a representative so near the scene of action, the selection of Miss Parmelee as a delegate from the Jap. W. C. T. U. to the World's Convention is very fitting and proper. Years ago, when it is very doubtful whether there was much temperance sentiment among the Japanese and not very much more live, working temperance sentiment among the foreigners in the country,

she did what she could to interest both native and foreign Christians in the subject. She was one of those who gladly welcomed the first "Around the World" Temperance Missionaries, and, from that time to this, she has been a close friend and helper of those who come here to do special work for the temperance cause. Mrs. Yajima expressed the opinion that Miss Parmelee, knowing so well the work in Japan from the beginning, would represent the National Society acceptably. It is probable that a Japanese lady will be found to go as a second delegate to Edinburgh. Miss Parmelee sailed from Yokohama for America on Nov. 11th. She will spend a short time in San Francisco, Denver and Chicago, in the latter place visiting the W. C. T. U. head quarters, after which she will go on to friends in Ohio.

Human's Department.

CONDUCTED BY MISS ANNIE S. BUZZELL.

AS our readers have already seen much in the EVANGELIST about the Japanese home and the Japanese family, they may not find it hard to understand this little story, even though some of its details seem a trifle complicated. It is the simple, true story of the life of one Japanese woman, and is by no means a rare case, but on the contrary, all too common a one.

Not long before the Restoration, or about thirty-five years ago, a young girl of fourteen was given by her parents to another home, as the bride for the son, or, which was far more important, as daughter-in-law for the father and mother. She lived the rest of her life as a true member of that household, faithful in every duty, though there was far more of shadow

than sunshine in her life, even from the first. Though the home to which she went was that of one of the retainers of the feudal lord, it was not long a home of wealth, for like many of the Samurai class, with the changes that the Restoration brought, her husband became reduced to poverty, and until her death the poor woman's life was one long struggle with want and trouble. Instead of learning some honest way of earning his living, her husband took to gambling, a trade which at some times brought him plenty of money, and at others reduced his family to absolute beggary. With the gambling, too, he loved to drink, as such men usually do, and his by no means gentle temper was not improved by the use of the "fire water." But his wife was faithful through it all, and when at last he became a helpless paralytic, she opened a little shop, and worked early and late to care for and support him in his helplessness. She literally gave her life for him, and, though she greatly desired to live until he was beyond the need of her help, her strength gave way, and she has gone out of the hardships and toil to the rest of heaven, for the last years of her life were cheered by the presence of her Saviour, whom she had learned to know and love.

When she was but fifteen, she gave birth to a daughter, for whom, when she was but fourteen, a husband was taken, as she was then the only child. This young man took his wife's name, and became the heir of her father's house. In a year a little daughter was born to them, and soon after the old father, becoming angry with his son-in-law, turned him away. Then there came the question of what to do with the young wife, not yet sixteen. Her father did not want another son-in-law, strange to say, though it may have been because no worthy young man would consent to fill that place, knowing that one had been cast out. Nor was it necessary now to take a

son-in-law, for a child had been born who could perpetuate the family name. She did not belong to her father, who had been cast off, nor did she belong to her mother, but to *the house*.

So she was declared the heir, and her young mother went to be the daughter-in-law in another home. The days went by, and a son was born to the elder woman, but the younger one had no more children, so that house to which she had gone was without an heir. As her daughter was heir to her parent's house, it was arranged that her little brother should become her child, and be the heir of the house to which she then belonged. It was about this time that the elder woman heard of Christ, through a cousin who had become a Bible woman, and her troubled, discouraged heart drank in the glad tidings eagerly. By the help of this same cousin, the little granddaughter was taken into a Christian school, and ere long both grandmother and child became Christians, and were baptized. After a time the grandfather opened a grog shop, which his wife was obliged to tend, much to her grief and shame, and to that of her grandchild. As soon as the old man became ill and unable to superintend affairs, this part of the business was given up, and a stock of trifles put in its place, from which trade a scanty existence was eked out until the poor woman, not yet fifty years of age, could work no longer and took to her bed, and in a few weeks died. Much of the time she was in bed she spent in prayer, waiting eagerly for the daily visit of the faithful Bible Woman, who did all she could to cheer her last days. The end came at last; at midnight the call was sounded, and she went gladly to meet her Saviour. Her trials were over, but there still remained the worn-out body to be laid at rest. Her daughter and son-in-law came and said they would arrange for a Buddhist funeral, and, that it would be held in the early morning, before

people were abroad, to see their poverty. Their daughter begged them to give her Christian grandmother a Christian burial, but they insisted on doing it in their own way. Then an unexpected thing happened. Their daughter, a Japanese girl, who was expected to have no decided opinions of her own, but to obey implicitly her elders, most of all her parents, suddenly asserted her power, and said, "I am my grandmother's heir, and it is my right and my duty to attend to this matter. She was a Christian, and I am a Christian, and I must do as I know she would wish, and as will please the Lord. She shall have a Christian burial." In vain her parents expostulated. In vain the relatives added their voices against her. The quiet, gentle girl was firm, and stood her ground. Her parents refused to attend the funeral even, and became very angry, but she carried out her purpose, and had Christian rites, following her grandmother to the grave, with but two out of the many relatives willing to accompany her.

Christian schools for girls are accomplishing something if they can make a girl able to stand for her Christian principle, even in opposition to all the customs of the country and traditions of her ancestors. The time is surely coming when there will be a Christian womanhood in this land, to supply the homes with Christian wives and mothers. God haste the day.

FOR THE CHILDREN.

THE boys in America who have the privileges and delights of a well-conducted Sunday-School always within their reach, and yet prize their blessings so little, might learn something from some of the obstacles that are overcome by a boy who wishes to attend Sabbath School in Japan. In spite of the fact that Sunday is the only school holiday in

the week, and that mountains and rivers, balls and kites are as tempting to Japanese boys as to American boys, yet there are many who wish to go to the Sunday-School, and some who *do* go in spite of the opposition of teachers and priests, and the persecution of their school-mates. It is not easy to be laughed at by teachers, or scolded by priests, but far worse are the organized persecutions of the boys themselves, for these are continued at every opportunity from early Sunday evening, and the boy who holds out against them is a real hero. In every neighborhood there is one boy who is the recognized leader. All others are expected to follow him, either for good or for bad. If he inclines to fair, honorable ways, it is happy for the other boys, but he is generally arbitrary in his rule. If he says, "We will go to Sunday School every Sunday, and be quiet and attentive," all the boys go, and there is a good Sunday School. But if he says, "We will go to Sunday School, and do all we can to disturb and break it up," it is exceedingly hard to run a Sunday School in that neighborhood. It would seem far better that the leader say, as he sometimes does, "Let that Sunday School alone. It is good enough for the girls, and we can find plenty of fun somewhere else." But still we want to get hold of the boys as well as the girls.

There is a Sunday School, of which we have lately heard, that is meeting with the opposition of the leader this year, though last year he led his followers there, and helped to have a model school. For some reason or other, this year he has changed, and leads the boys into the yard, where they are as noisy and troublesome as can be. There is only one boy, besides the little ones, who continues to attend the school regularly, and the other boys are doing all they can to get him to stop. They carry away his wooden shoes, while he is inside, and he must

go out in his bare feet to hunt for them. They push him into the mud and water, and do all the trying, teasing things they can think of. Still thus far he comes every Sunday. Could you do it, boys?

There is another school that used to be very hard because the leader was an

"Oppositionist," but now it is a fine Sunday School, and the leader himself has become a Christian, so it is not in vain to work even against seeming hardships. Even while these boys are the noisiest and naughtiest, some seed may find root and bear its fruit in due season.

Mission Notes.

THE OKAYAMA ORPHAN ASYLUM

Dear Mr. Clement:

Your card is at hand. I wish I might write an article for the *EVANGELIST*, but my associate is down with typhoid, and my hands and heart are full of other work so that I have not been able to get out the *Asylum Record*. I would like to have something in the paper, for I know the Asylum is in great need just now and Christmas is an especially trying time, it being the end of the year.

Yours truly,

M. E. WAINWRIGHT.

THE CHOFU ORPHANAGE

We are full of joy and thanks-giving over the grace of God in our blind boy, Gensuke, the vile beggar, who tried us exceedingly, until in January of this year the Lord awakened his soul and he was born again. He is now at the Blind School in Gifu under faithful brother and sister Mōri's care, and since going there in April has learned to write with the point system. In three years with the Lord's blessing, he will have some elementary education and

a means of livelihood in massage. His life of prayer and the Lord's answer are remarkable. In his last letter he speaks affectionately of us here and of looking forward to returning to us, of this the happiest year of his life, of having surely perceived God since January, and of various objects he is praying for, or that he asks our prayers for, especially for the conversion of the 82 year old grandfather who was his foster father for some years. The Testament is his great delight, especially some of the simple yet deep things in John's Gospel. His last messages were John 3 ; 16-20 : Luke 16 : 10 ; 8 : 21 ; 6 : 46-49.

The Lord seemed to have fitted one of our older girls for a daughter to a faithful Christian widow bereft of child and grandchild, who had long been praying for one ; He also seemed to open the way for her to go to this sister, so we sent forth to a new home the first child out of the Orphanage. Shindo San prayed for a new child to take her place ; and the prayer must have been indited of the Lord, for He led me, while away to take this girl to Kobe, to Kyoto where I was asked to bring home an eleven month's old baby

whose parents had deserted it. Our two babies, for we have another a few month's old, a sad little waif from beyond Nagasaki, make a great deal of work but are warmly loved by the children.

Sometimes the Lord answers our prayers soon, and in some cases He is pleased to show His love by waiting, that our thanks may be deeper. We prayed for over a year and a half for a teacher for the children. In September by a special providence He sent us one, Kawamura San from the Sōshin Jogakko, Yokohama. We were assured that it was His will the children should have an elementary education and continued to pray in faith, against hope.

You ask me to mention our most immediate needs. Believing that God has plainly indicated that He would have us care for these children here, and believing that *He* will *surely* care for this work of His, we also believe He would have us mention our needs to none but Himself *alone*, that the glory may be His as He, Himself moves His servants, or those even who are not His servants, to minister to our needs, He knows *what* we need and *when* we need, and has known hitherto just *how* to supply it. We would minimize to the least the human links in the chain, that we may be able to magnify the more the grace and power of the Lord to *Himself* move hearts to do His will, and that the givers may have the greater blessing of more *distinctly* making their offerings to the *Lord* as His Holy Spirit leads them. The Levites were not to receive their share of the sacrifices from the hands of the people at any place but before the altar and after they had first been presented to Jehovah.

Our home (for we make it a real *home*, and not an asylum) of thirty one members—twenty seven here and the four others who are out at school or work or a new home—is one of the happiest and busiest in the world; real love binds us all together. We

are always giving thanks for our Father's goodness, yet we cannot begin to thank Him as He deserves.

HARRIET M. BROWNE.

REV. B. F. BUXTON'S WORK

Concerning the work itself, it will interest you to know that in October we had a convention, which was attended by many Christians from all the outlying stations. Addresses were given by Mr. Buxton, Mr. Wilkes, and Mr. Knight. But the chief speaker was a Methodist evangelist, Mr. Nakada, a man much used of God, and who is at present helping Mr. Buxton in his Japanese meetings in Tokyo. Much blessing resulted from this convention, and several testified to deliverance from sin, and from life-long habits, which though not sin in themselves, spoil the clear witness, and interfere with whole-hearted work for God.

Beyond this there is not much to tell. Souls from time to time are brought into the Kingdom. And the way is opening for more extensive work among the students, for which Mr. Knight is laying himself out.

The meetings for deepening spiritual life, in Tokyo, Nov. 20-26, were well attended by both foreigners and Japanese and were a great blessing to many, both in greater consecration on the part of believers and in the conviction and conversion of sinners.

STUDENT'S Y. M. C. A.

Extracts from *The Intercollegian*.

THE Japanese delegates at Northfield last summer formed a union for the purpose of helping to draw more Japanese students to the Northfield Conference, and in order also to promote Christian fellowship among Japanese students studying in American colleges.—

Cornell University proposes to begin its mission study class-work with a carefully planned rally, and will, in addition, have Dr. W. E. Griffis, the foremost American authority on Japan, conduct the opening class session on "Japan and Its Regeneration."

One of the most significant addresses given at the conference of the College Young Men's Christian Association of China, held at Shanghai, was that of President Ibuka, of Japan. In a most tactful and forceful way he spoke of the great benefits that China had conferred upon Japan previous to its opening to Occidental intercourse, of the far greater blessings that had since that time come from the West to the Island Empire, and of the desire of Japanese Christian students to repay early obligations by sympathy and coöperation in the great crisis now impending in China. He then showed how the College Association might be the connecting link binding the two empires together by a unifying bond.

"Japan and Its Regeneration." By the Rev. Otis Cary. New York: Student Volunteer Movement for Foreign Missions, 1899. Paper, thirty-five cents; cloth, fifty cents.

This constitutes the text-book of the sixteenth course of study conducted by the Student Volunteer Movement's Educational Department. Written by a Japanese missionary of long standing and rare discrimination, and based upon a work published by the Church Missionary Society, it presents in compact form Japan's past and present history, her people and religions, and the work of missions in that empire. It is lucid, trustworthy, and certain to interest every friend of missions, and all students of contemporary history. We question whether any other book upon Japan of its size can compare with it in value and timeliness.

The latest recognition of the Stu-

dent Movement in the form of honorary academic distinction occurred at the Yale Commencement last June, when Mr. John R. Mott received the honorary degree of M. A. A year ago the Yale Corporation voted this degree, but Mr. Mott was abroad, and could not then be present to receive the honor.

In conferring the degree, Professor Perrin, speaking from the Commencement platform, said: "I have the honor to present to you, for the degree of Master of Arts, Mr. John Mott. Mr. Mott has been a leader in undertakings organized on an extensive scale, for the promotion of practical Christianity among the students of American and foreign colleges. A graduate of Cornell, he resigned the prospect of academic distinction in connection with philosophical studies, in which he excelled, that he might consecrate himself to this work. The movement of students in the literary institutions of the United States and Canada, of which he is the principal director, includes in it hundreds of Associations and many thousands of members. While engaged in establishing the World's Student Christian Federation, Mr. Mott has five times visited the Universities of Europe. Of this widespread Federation, stretching over many lands, he is the General Secretary. He is likewise the chairman of the Executive Committee of the Student Volunteer Movement for Foreign Missions, a movement which extends practically to all the institutions of higher learning in North America. The publications of Mr. Mott have been an effective auxiliary in furthering his aims. He has diligently studied, at home and abroad, the religious problems of special importance to students. His ideal of the Christian life, as it is presented in his numerous writings and public addresses, is void of all sectarian elements, and is pervaded by a spirit of Christian manliness."

After the Commencement dinner Mr. Mott was among those called on to

speak. He responded in an admirable address upon the growth and world-wide reach of the Student Movement, with a special emphasis upon the strong influence and leadership which had come from Yale graduates and undergraduates. The entire incident created a profound and interesting impression upon the large academic audience present.

AMERICAN EPISCOPAL MISSION.

SO far as St. Paul's College is concerned, the requirements of the new School Regulations have been met by the adoption of the following plan. There have been for some time past, carried on under this head, several varying schools, besides the dormitory or boarding house. There is the *Chūgakko* or Middle School, the *Senshūka* or Advanced Department, and the Kanda *Senshu Eigo Gakkō* or Advanced English School.

These are now, together with the Dormitory, organized as separate institutions each with its own head, but all under the control and management of one President and one Board of Directors. The *Chūgakko* (Middle School), being the only one to which the prohibition of religious instruction applies, is conformed to the Government requirements so far as the elimination of religious instruction from the curriculum is concerned. The Rev. Dr. Motoda is Head Master, in place of Mr. Saotome, who has gone to a *Chugakko* in the Hokkaido, and we have every assurance that, whatever Christian influence can be exerted by a Head Master over the day pupils, will be made the most of by this priest of the Church.

The Dormitory, maintained for the accommodation of the boarding pupils of all the departments of the College, as well as any students of other institutions who may desire to live there and

to conform to its regulations, and who are desirable boarders, is also under the immediate supervision and pastoral care of Dr. Motoda. Here systematic Christian instruction is given regularly. Frequent devotional meetings with addresses are held in addition to the regular Sunday and daily services in the Cathedral, attendance upon all of which is the rule of the House. Here, then, is a regular Church home, with every religious advantage, and with a thoroughly Christian atmosphere and influence surrounding every inmate.

In the Kanda English School, regular Christian instruction is given by the Rev. Arthur Lloyd, who has added to his responsibilities as President of the whole College, the onerous duty of Head Master of this School. In addition to this, lectures in English upon religious topics every Sunday afternoon have been undertaken by the Rev. C. F. Sweet. The attendance upon these lectures, of course purely voluntary, has been so far about twenty. Here the students are of mature years, many of them graduates from government schools. It is hoped that work among them, properly followed up, may yield good results.

This plan, in all its details, was clearly presented to the Officials of the Tokyo *Fu* (District) by a Committee of the Directors consisting of Rev. Messrs. Lloyd, Motoda and Evans, and received approval. Work in all departments began as usual, and has gone on smoothly. In addition to this, Dr. Motoda has had a very satisfactory interview with the Vice Minister for Education, who gave every reason for the assurance that there was no objection to this method of management.

The pupils in the *Chūgakko* number 220, of whom 51 are boarders in the Dormitory. There are applications from many more would-be boarders, but as yet we are unable to receive them, as the old Dormitory is too small.

But one wing of the old Divinity

School Dormitory has been moved over and placed upon a substantial brick basement near the College building, and almost completely rebuilt. This will accommodate 40 additional boarders, and it is believed will soon be fully occupied. It will probably not be ready for use before next term.

The Recitation building, now the Middle School proper, has been completed and various improvements added, and with the new Dormitory we shall have a very useful as well as ornamental set of buildings.

The number of students enrolled at the Kanda School is 208, an increase over last month of 46. Mr. Lloyd reports the work there as having many encouraging features. St. Paul's College has now become the largest Christian educational institution here.

The Young Ladies' Seminary and St. Margaret's School, Tokyo, with St. Agnes' School, Kyoto, are not affected by the new regulation except slightly. The primary department of St. Margaret's has been suspended, but it was no very important part of the school's work. The regular and advanced departments continue as before.

At the Young Ladies' Seminary in Bancho, Tokyo, Madame Watanabe resumes charge upon the transfer of Dr. Motoda to St. Paul's. The number of students is forty-eight, only a few of whom, however, are boarders, because of the illness of several who have been living in the Dormitory.

At the Nara School, a different set of circumstances required a different solution. There, as there was only a *Chūgakko* and a Dormitory, the Directors have decided to ask permission from the local authorities for Rev. Mr. Tyng to take up the building used as a Dormitory for his own dwelling, a portion of it being fitted up for his use as a home, and he will undertake the charge and instruction of the boarding pupils. This undoubtedly adds materially to his duties, but seems the only way in which, under the circumstances

there, any really religious influence can be exerted upon the students. A committee was appointed to wait upon the officials with this proposition, but as yet no report has been received from this Committee.

* * * *

After twelve years of faithful effort, the work carried on among the *Ita*, at St. James' Church, Kameoka Cho, Tokyo, has been given up. In spite of the self-sacrifice of Mr. Kaibo, the catechist in charge, who has literally thrown away his life during these years for the sake of these ostracized people, the results were so meager that there seemed no hope for the future sufficient to warrant the continuance of the effort and sacrifice. The most hopeful portion of the work, a *shōgakko* (primary school) in which the pupils numbered about 150, was put an end to by the new school regulations, and the work was thus deprived of its chief indirect agency for reaching the homes of the people. The building has been removed to Oji, for the benefit of Holy Trinity Orphanage, where Mr. Kaibo will also join the staff of workers. Evangelistic effort will, however, be continued here for the present.—*The Church in Japan*.

AMER. BAPT. MISS. UNION

[FROM "GLEANINGS,"]

DUNCAN ACADEMY.

THESE are days of rejoicing over "new" things in connection with school matters. In the first place, the English name of the school has been changed, as announced in the preceding number of GLEANINGS, to Duncan Academy. In the second place, the school has a new Japanese name, "*Tōkyō Gakuin*." When we sent in the formal request to the authorities to be recognized as a private school, it was intimated to us that the name "*Tōkyō Chū Gakuin*" inferred *Chū Gakkō* privileges which we did

not possess, or even desire to obtain under the present anti-religious policy of the Government. We had no hesitation, therefore, in dropping the word "*Chū*" from our name; and we have since obtained official recognition of the "*Tōkyō Gakuin*." With this new name, moreover, we are not limited to the work of a Middle School, but can introduce higher courses whenever advisable.

We are also very happy over our new location; high and healthy, not too far out and yet away from the bustle, with a fine outlook, and in a pleasant part of the city. The new address (in full) is 29 Sanaizaka Machi, Ichigaya, Ushigome Ku, Tōkyō. We are still happier over the new dormitory, with dining-room, kitchen, etc., separate. The main building covers 57 *tsubo*, [one *tsubo* equals thirty-six square feet], and faces south-east. The first floor will be used temporarily for recitation-rooms, and thus the second floor only is available for the present for dormitory purposes. This part will accommodate 30 boarders easily, and may be made to hold more, if they are crowded in a little. On the ground floor are five recitation-rooms and the office.

The dining-room, kitchen, etc., are on a level portion a little lower than that on which the dormitory stands, and are far enough away to avoid unpleasant odors and danger from fire. The entire lot contains about 2,000 *tsubo*, or $1\frac{2}{3}$ acres; and the highest portion includes about an acre.

We have also had the pleasure of greeting new students and new teachers. Although the removal from Tsukiji naturally caused a loss of some students, the new ones who have already entered just about counterbalance. There are now about 40 students in attendance, with almost 30 in the boarding-department. And I am glad to say that some of the old day students who might not unreasonably have abandoned the school when it moved away walk 4 or 5 miles twice every school day from their

homes to the new location. This deep interest in the school is very gratifying.

Still another pleasure for us was in welcoming new teachers. Mr. Iwasa, who was a very efficient instructor in mathematics, was prevented by other duties in Tsukiji from going with us to the new location; his place has been taken by Mr. Tanetani, who is highly recommended by Mr. Nagasawa, the famous mathematician. The new teacher of calisthenics is Mr. Matsunaga, who serves in a similar capacity in the American-Episcopal school in Tōkyō. Mr. Kuribara, who served most faithfully for one year as monitor (*shakan*), found that his studies in the Imperial University would not permit him to live so far away. He has been succeeded by Mr. Y. Nakazato, a Baptist young man, who has been a teacher in the Hachinohe High School and will act here, not only as monitor, but also as clerk of the school. Mr. Y. Chiba, after acting for one year most efficiently as Principal of the Girls' School in Sendai, has come to us to be teacher of ethics and the Bible, and chaplain of the school; and Mrs. Chiba, an alumna of that school in Sendai, is our organist.

Thus, with a new location, new names, new students and new teachers, the school has started out on a new term. We hope that all may be invigorated by the new air they breathe to be stronger physically and also mentally, so that they may do better work. We hope that all may be inspired with new hopes and new purposes in life, and may obtain new hearts purified in Jesus Christ. We feel profoundly grateful to our God who has brought us, even through long waiting, to the realization of our desire; and we trust that Duncan Academy (Tōkyō Gakuin) may be ever renewed and be itself the means of showing to many new light and new life.

E. W. C.

HOKKAIDO

Contrary to our usual custom Mrs. Parshley and I proceeded directly from Hakodate to Wakkanai via the west coast. Our church there was without a pastor, as Ōnuma San, so long connected with us, felt that he must have a larger salary and left us for the C. M. S. work. But we found his younger brother, who is the head of the telegraph office and a zealous layman, holding the flock together and doing what he might for advanced work. We remained three weeks, doing what we could, but it was the busy time of the year, and we were compelled to go away without accomplishing visible results. This is a field of great importance and we must have an able consecrated man if he can be found. The rapid development of Teshio and Kitami provinces which form the west and east coasts of northern Hokkaido makes this place the centre of an ever increasing activity. New evidences of coal and oil and gold are attracting immigrants, while the fishing interest on the neighboring islands and in Saghalin are a permanent source of ready money. Soon a railroad traversing the interior will terminate here and add the final factor in making this place one of the most important in the Hokkaido.

W. B. PARSHLEY.

KOBE

We were greatly delighted to welcome Capt. Bickel and the "Fukuin Maru" to Kobe after the rough voyage from Yokohama. The Captain had a little experience of what the tail end of a typhoon was like, as he encountered that much of one that was finding its way along the coast. The vessel weathered it nicely, hardly taking any water on board and proved itself a good sea boat, as we all expected it would, from the plans furnished by Mr. Watson of Glasgow, the designer of the

famous Valkyrie, and built under the supervision of the Captain himself. She is a beautiful little vessel, and we are all proud of her and her commander, and trust that there is a wide future of usefulness before both, among the untouched islands of the Inland Sea. He is now waiting for permission to begin his work from the Japanese officials. He loaded up the other day with a large cargo of Scriptures, tracts, etc., for use in his work among the islands. [The desired permission has since been obtained.—Editor.]

THE ZENRIN KINDERGARTEN,

but for the damages to its building, would have opened with a very encouraging outlook this fall. All of its workers were in place and thoroughly enthusiastic over the plans and programs which they had made for the fall and winter. When we found that our large schoolroom would have to be obstructed, by posts to prop up that part of our building, we were much troubled as these would interfere with our games and marches; but, as no such extensive repairs as the state of things call for could be entered upon at present, we have learned to make the best of the matter and be thankful that the building can be used at all.

We are glad to be assured that the Educational Department does not intend to interfere with the kindergartens.

Our night class for working girls has been changed into a Girl's Club this season and the girls enjoy it greatly. They meet four evenings in the week for self improvement along various practical lines; these meetings to be interspersed with socials, lectures, &c.

Miss Shibata, a recent graduate of the Himeji Girl's School, has joined us this fall. She comes as a pupil-teacher in the kindergarten department, but will be able to give good help in the Sunday school and evangelistic work.

GAZELLE R. THOMSON.

EDUCATIONAL CONVENTION.

TO THE EVANGELIST:—

I wish also to second Dr. Soper's timely motion. This is an opportune day. The school system of Japan seems to be moulding and shaping itself to the new future, and to be determining what shall be its attitude toward the great and vastly different religions of this country. Christians must be alert and win for themselves the opportunity to be the blessing to this Empire which they desire to be. The educational organization contemplated would certainly be a means to this end. I shall gladly render any service in my power.

Yours Fraternally,

Tokyo, Nov. 20. G. I. KEIRN.

Editor JAPAN EVANGELIST:—

In reference to the proposed Educational Meeting it is perhaps too late to say that Jan. 4 and 5 would suit me much better. Since *Naichi Zakkyo* is inaugurated, I feel it something of a duty to spend Jan. 1 and 2 in observing the custom of making New Year calls in recognition of the courtesies that have been shown me by Japanese; and I have no doubt there are others who feel the same way. I would therefore suggest Jan. 4th and 5th, or 5th and 6th.

Yours sincerely,

Sendai, Nov. 20. D. B. SCHNEDER.

Besides the letters reproduced above, we have received from several missionaries oral assurances of deep interest in the forthcoming Convention. We have taken Dr. Schneder's suggestion into careful consideration, but could not adopt it, because the later dates would prevent those from a great distance from getting back home in time for the opening of a new term. We have, however, tried to accommodate those who have similar plans with Dr. Schneder by moving forward the Convention one day, so that it is to be held on WEDNESDAY AND THURSDAY, JANUARY 3 AND 4, 1900, in the Union Church, Tsukiji, Tokyo. It is, of course, understood that all persons interested in Christian educational work in this

Empire are hereby cordially invited to attend that Convention and take part in its proceedings. Please be so kind as to send us word soon whether you can attend or not.

We would make a special request that all who may be prevented from attending would kindly send in a brief report of the effect of the new regulations upon their work. Those who attend will be expected to come with similar reports and full of information and ideas that will lead to some practical solution of the difficulties that now confront the educational work of Christian missions. The first session will be held at 10 a. m., Wednesday, Jan. 3. The program is not yet ready, but will be duly published in the daily papers. Plan and pray for this important EDUCATIONAL CONVENTION, JANUARY 3 AND 4, 1900.

J. SOPER.

E. W. CLEMENT.

The Week of Prayer for 1900 is to be observed from Jan. 7—14 with the usual program, which is too lengthy to reproduce here. The Council of the Evangelical Alliance also issues the following special call:—

In view of the dark and troubled condition of the world—"the distress of nations fainting for fear and for expectation of the things which may be coming"—the Council of the Evangelical Alliance call upon Christians in all parts of the world to unite in continual humiliation and prayer:—

That all these events may be overruled for the Divine Glory:

That God's people may be preserved from error, greatly revived, and drawn into closer fellowship:

That their Brethren in all parts of South Africa may be kept in the secret of His peace and love, and the war soon brought to an end:

And that He would speedily accomplish the number of His elect, and hasten His Kingdom.

NOTES

Training School for Nurses, Akasaka Hospital.

Vacancies for 4 or 5 young women, between the ages of 20 and 35, who have passed the Koto-shogaku, or equal to this. For particulars, apply to Miss Ito, or Miss Harrison, Akasaka Hospital, 17, Hikawa Cho, Akasaka, Tokyo.

* * * *

The ecumenical conference committee's circular letter on self support, printed in Japanese by order of the Missionary Association of Central Japan, is now for sale by Hayashi Toranosuke, Kawaguchi-Cho, Osaka.

Price, 5 rin per copy.

By Post,	Single Copies.....	3 ⁷ / ₁₀ sen.
	10 Copies.....	7 "
	50 "	30 "
	100 "	58 "

PERSONALS

Rev. H. G. Limric (Amer. Epis. Mission) has moved from Kyoto to Tokyo; Miss Emma Williamson is at work in Wakayama; and Miss Leila Bull has been transferred from Osaka to Kyoto, to be a teacher in St. Agnes' School.

Rev. V. H. Patrick has come out to re-enforce the staff of workers of the C. M. S. in Tokyo; and Rev. and Mrs. Nettleship have returned to their field in Hakodate. Miss Hogan, of St. Hil-da's Mission, Tokyo, has also returned to her work. Mr. O. H. Knight, of Magdalen College, Oxford, has come out to assist Mr. Buxton in his work and has taken up residence at Akayama, Matsue.

The S. S. "China," reaching Yokohama Nov. 30, brought Miss Maud Bonnell (new), to assist Mrs. Lambuth in her industrial school work in Kobe. (M. E. Church South); Rev. T. T. Alexander, D. D., (Presbyterian), returning to Tokyo; and Rev. E. N. Walne and family (Southern Baptist Convention), returning to Nagasaki.

Col. Reuben Bailey and family of the Salvation Army are leaving for England to take up some special work there, in accordance with instructions cabled from head-quarters. They will be missed in Tokyo, where they have have been vigorously at work and have won the respect of both Japanese and foreigners. Mrs. Bailey will also be especially missed in the Union Sunday-school, Tsukiji. They have been engaged in the work of the Salvation Army in five continents (America, Europe, Africa, Anstralia and Asia). Their new address is 48 Arodene Road, Brixton Hill, London, S. E.

The S. S. *Doric*, which reached Yokohama on December 6, brought back Rev. and Mrs. F. W. Voegelien, together with Rev. and Mrs. J. P. Hauch, of Berlin, Ontario, for the work of the Evangelical Association of North America (known in Japan as *Fukuin Kyokwai*.) On the same steamer came Mr. and Mrs. V. W. Helm, who are to be employed in the Y. M. C. A. work. Their address will be 17 Tsukiji; while that of Mr. and Mrs. Hauch will be 44 Tsukiji, and Mr. and Mrs. Voegelien return to their former home, 50 Tsukiji.

Rev. Albertus Pieters, formerly of Nagasaki, is now in charge of the Dutch Reformed Church work in Kagoshima; and Rev. H. Stout, D. D., has charge of Steele College, Nagasaki.

The following changes have occurred recently in the American Board Mission:—Rev. Otis Cary and family have returned to Kyoto, and Mrs. J. H. De Forest has rejoined her husband in Sendai, after furloughs in the home land; Misses Ada Chandler, from Andover, Mass., and Edith Shaw, from Kidder, Mo., have come out to the work in Kobe College; Miss Cora T. Keith, also a new missionary, is to spend a year in Maebashi; Miss Gulick is to spend a year in Okayama; and Miss H. Frances Parmelee, of Maebashi, has left for a furlough in the home land, where she may be addressed at

No. 53 So. Professor St., Oberlin, Ohio.

Rev. John Wier, D. D., and family, formerly of the Meth. Mission, Aoyama, Tokyo, are now living in Scio, Ohio.

Mr. C. H. B. Woodd, of St. Andrew's Mission, Shiba, left Japan on 15th November. He hopes after a year's ministerial work in England to return to Tokyo.

Miss Onoto Watanna, of Chicago, is the only Japanese woman writer of fiction in this country. Miss Watanna is an Oriental by birth, twenty-one years of age, and for the past three years has resided in different cities of America. In Cincinnati she published her first story of Japanese life, in the *Commercial-Tribune*, the editor of which journal predicted great success for the young writer whom he had discovered. Her stories have since found acceptance with leading magazines, and have given pleasure to thousands of readers. Even her fellow-countrymen have so far overcome their prejudice against women writers as to read her contributions to the *Kokumin-no-Tomo* and the *Hansei Zasshi*, two magazines published in Tokyo. Onoto is one of a large, talented family, one sister being an artist, another a writer, and a third occupying a position of trust in British West India.—*Public Opinion*.

Mr. Kin Takahashi, who was a leader both in athletics and in Christian work while a student at Maryville College, Tenn., and was largely instrumental in securing the Association building on its campus, will devote his life to Young Men's Christian Association work in Japan. He was Acting General Secretary of the Tokyo Association while Mr. Niwa was visiting this country last spring and summer.—*Intercollegian*.

The Rev. Allan W. Cooke, whose work as study class reader at Nashotah House [Wis.] last year was of surpassing excellence, is now on his way to Japan. He is to labor under the auspices of the Protestant Episcopal

Church of America.—*Intercollegian*.

My last chronicled the giving of degrees by Harvard University. Two other natives of Japan have recently received university honours. One is Rokuro Nakaseko, formerly of the Doshisha, who received the degree of doctor of philosophy from Johns Hopkins University. His Excellency Minister Komura was present at the ceremony. Dr. Nakaseko is now a Fellow of Yale University. The other was D. Crosby Greene, Jr. who received the degree of M.D. "*cum laude*." Dr. Greene is said to have unusually fair prospects for success in his profession.—*J. M.*

Mr. and Mrs. W. T. Austen and family have returned to Yokohama to take up again the work of the Seamen's Mission, which has been managed gratuitously, during their absence, by Mr. Mark Finch, who has devoted considerable time out of his busy commercial life for that purpose.

MARRIED.

At 6 p. m., on Nov. 30th, at the residence of Rev. and Mrs. W. B. Parshley, 66 Bluff, Yokohama, Rev. W. H. Clarke, of Fukuoka, and Miss Lucile Daniels, of Atlanta, Ga., U. S. A. The ceremony was performed by Rev. A. A. Bennett, assisted by Rev. W. B. Parshley and E. N. Walne. After a short trip to Nikko, Mr. and Mrs. Clarke proceeded on their way to Fukuoka, where they will engage in the work of the Southern Baptist Convention.

DEATH.

At 9.15 a m. on November 28th, 1899, Mrs. Louise H. Pierson, of the American Mission Home, 212, Bluff, age 68 years.

[A sketch of Mrs. Pierson's life and work will soon appear in the JAPAN EVANGELIST—Editor.]

The memorial service in memory of Mrs. L. H. Pierson was held at the Woman's Union Mission School-room, No 212 Bluff, at 2 p. m. on Dec. 1st and lasted till nearly 4 p. m. A large

number of Missionary brethren from Tokyo were present, notwithstanding the chilly atmosphere of an unpleasant afternoon. The Rev. E. S. Booth, Principal of the Ferris Seminary and Hon. Pastor of the Yokohama Union Church, presided, reading the 1st Psalm, a favourite of the deceased, and a number of appropriate scripture selections, followed with prayer. The Hymns, "Jesus Lover of my Soul," "Rock of Ages," "My Faith looks up to Thee," were sung by members of the Choir of Union Church, the music being under the direction of Miss Moulton of the Ferris Seminary. Addresses were made by Revs. G. M. Meacham, Ballagh and Brand, all eulogistic of the grace of God bestowed so abundantly upon the deceased and her labours. Rev. Dr. David Thompson of Tokyo gave the closing prayer and pronounced the Benediction. There were quite a number of English speaking pupils and a few native pastors present. Mr. Brand, in the course of his remarks, sang very sweetly one verse of "Fade, Fade, Each Earthly Joy, Jesus is Mine," as he had done for Mrs. Pierson on her death bed, to her evident satisfaction. All the addresses were of a thankful, trustful, triumphant strain. And a firm resolve seemed to actuate every heart "to follow her as she followed Christ."

The Japanese services of the previous day were very impressive and largely attended, and the procession to the grave was one of the largest ever seen in Yokohama—*Japan Mail*.

PUBLISHER'S NOTE.

The bound volumes of the JAPAN EVANGELIST for 1899 will be ready shortly: price, 2.25 *yen*, postage extra (20 *sen* in Japan and 50 *sen* abroad). Numbers for 1899, if sent to us will be bound promptly at the rate of 30 *sen*, postage extra; or silk covers for binding in uniform style will be mailed to any address for 25 *sen*, postpaid.

THE JAPAN EVANGELIST.

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⅓ page	1.00	1.50	2.00	3.00	5.00
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Change in form of advertisement is regarded as a new advertisement.

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2 Shichome, Ginza Tokyo.

TABLE OF CONTENTS.

EDITORIAL	353
JAPANESE ALTRUISM.....	354
CHRISTIAN SCHOOLS. — By Rev. Edgar Leavitt.	357
A MISSION SHIP FOR JAPAN (Illustrated). — By Capt. Luke W. Bickel.....	360
THE NATIONAL GODS OF JAPAN.	363
THE NEW TESTAMENT AND TWO BURG-LARS.—By Rev. H. Loomis.	364
RESCUE WORK IN NAGOYA.—By Rev. U. G. Murphy.....	365
WORLD'S W.C.T.U.—Conducted by Mrs. Carolyn E. Davidson.....	369
WOMAN'S DEPARTMENT.—Conducted by Miss Annie S. Buzzell.	373
MISSION NOTES.	376
EDUCATIONAL CONVENTION.	383
NOTES.	384
PERSONALS.	384

THE JAPAN EVANGELIST.

INDEX OF VOL. VI, 1899.

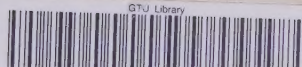
Alexander, Mrs.	63	National Gods of Japan, The	363
Altruism, Japanese	354	Needham, Letter from Mr. and Mrs.	240
America in the East	284	New Testament and Two Burglars, The ...	365
Bible Work in Japan	229, 232	Nobuyuki Nakajima, The Late Baron (with Portrait)	172
Buddhism, Japanese	97	Notes	33, 65, 94, 125, 158, 192, 221, 256, 285, 316, 349, 334
Christian Education in Japan ...	257, 314	Obstacles to Missionary Progress ...	282
Christian Schools... ..	357	Otaru Girls' School (Illustrated) ...	277
Concubinage	189	Otaru, Hokkaido	277
Confucius and his Teachings ...	159	Personals	221, 255, 284, 318, 351, 384
Cross in Japanese Heraldry, The (Illustrat- ed)	217, 235	Preparation of a Foreign Missionary, Home	289
Culture in Ancient Times, Japanese ...	137	Princess Sada, H. I. H.	319
Disenthralled Japan... ..	196	Private School Ordinance	259
Editorial	353	Questioning Disciple, The (Poem) ...	190
Educational Convention, The	383	Religious Education, Japan and	154
Educational Crisis, The	328	Religious Liberty and the Schools ...	186
Education, Japanese	151	Religious Propagandists, Notice to ...	263
Eisho, The Late Mr.	22	Remarkable Departure, A.	315
Ethical Instruction in Japan	202	Rescue Work in Nagoya	221, 337, 365
Family System, The Japanese	267, 320	Rhees, D. D., Rev. H. H. (with Portrait)	264
Garst, Rev. Chas. E. (with Portrait) ...	37, 40, 41, 63	Sabbath Afternoons at Yokohama, Two ...	74
General Conference of 1900	312, 349	Salutatory	195
Gordon, M. L., D. D., Rev. M. L. (with Por- trait)	127	Salvation Army in Yokohama, The Work of the	219, 237
Heathen Boy, Story of a	49	School Work under the New Regulations ...	325
History of the Kumi-ai Home Mission Board in Japan	77	Social Evil in Japan, The	221, 337, 365
Hospital, The Akasaka (Illustrated) ...	110	Student Home in Tokyo, A Christian (Illus- trated)	64
Hoy, Rev. William E. (with Portrait) ...	206	Summer School, The Eleventh Y. M. C. A.	124
Impersonality, Japanese	12	Treaty between Japan and the U. S. A., The New	199
Japan of 1898, The	1	Urashima Taro, Story of	175
Katsu, The Late Count (with Portrait) ...	67	U. S. Minister in Sendai, The	191
Kobayashi, Rev. Mitsuyasu (with Portrait)	293	Warren, The Ven. Archdeacon (with Por- trait)	223
Lady Hosokawa	121	Woman in Japan, The New	287
Literature, Japanese	216, 265, 295	Woman's Department	24, 56, 87, 118, 140, 178, 213, 245, 272, 297, 330, 373
Loo Choo Islands, Letter on Work in ...	30	Word of God in Japan, How to Spread the	232
M. E. Church, Japan Annual Conference of the	130	World's W. C. T. U.	19, 53, 84, 115, 146, 183, 210, 242, 269, 300, 334, 369
Missionary's Wife on the Mission Field, The Position of	75	Yoshi San, Little O	10
Mission Notes	249, 278, 304, 338, 376	Zenrin Kindergarten, The	91
Mission Schools for Girls	26, 57	Illustrated Supplements—H. I. H. Prince Haru and H. I. H. Princess Sada; H. M. The Em- peror and H. M. the Empress; Marchioness Oyama.	
Mission Ship for Japan, A. (Illustrated)	361		
Modern Civilization and Christianity ...	166		

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